

# The Baptist Record

"THY KINGDOM COME"

Jackson, Miss., May 18, 1939

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## SOURCES OF STRENGTH

Joel 3:16

By Perry E. Webb, San Antonio, Texas

(Annual Sermon to Southern Baptist Convention,  
Oklahoma City, May 17, 1939)

### Introduction

Our Lord is variously represented and gloriously portrayed in the Scriptures. Metaphors, similes, and adjectives are all but exhausted in describing His perfections and delineating His virtues. Roses and lilies and rocks and pearls, physicians and carpenters, bread and water—and a lamb, are all made to serve the sublime and spiritual purpose of illustrating our Lord's relation to and attitude toward His people. In one of his choice lyrics, Spurgeon has given expression to this same thought:

"What the hand is to the lute,  
What the breath is to the flute,  
What the fragrance is to the smell,  
What the spring is to the well,  
What the flower is to the bee,  
That is Jesus Christ to me.

"What the mother is to the child,  
What the guide in pathless wild,  
What is oil to troubled wave,  
What is ransom to the slave,  
What is water to the sea,  
That is Jesus Christ to me."

Several centuries before the Christian era, there lived a man by the name of Joel unto whom the Word of the Lord came, and who, therefore, spoke with prophetic power. Very little is known of him, but in his name we have a suggestion of spiritual value. His father's name was "Pethuel," which means "persuaded of God." He gave to his son the name of "Joel," which means "Jehovah of God." So Joel is more than a name, it is a confession of faith!

To a nation that is suffering from a fearful scourge of drought and desolation as a result of the iniquities of the people, it is to be expected, therefore, that the burden of his message should be a call—a trumpet call, positive, affirmative, assertive, insistent—a call to old men and children, to priests and people, to return unto the Lord. Moreover, this return must not be casual nor formal nor perfunctory nor nonchalant but vital and essential, from the heart, and to be accompanied by humility and supplication, and amendment of life. For only thus, he seems to say, can gloom give way to gladness, and judgment to mercy, and wretchedness to blessedness.

After a most vivid description of the unhappy condition of the nation, a condition that in some respects finds its parallel in our own land today, he holds forth a bright promise like a rainbow in the bosom of the storm, and says in the language of my text, "The Lord will be the hope of his people." In all the prophets there is a predictive element which makes their message applicable to every age. Therefore, even though at times we may feel that the sky of our generation is overcast by the clouds of material-

ism and skepticism and pessimism, there is a ray of light that streams through the darkness. It is this radiant reality, "the Lord will be the hope of his people."

### The Hope of His People

When Alexander, later known as "The Great", succeeded his father, Phillip, he began preparations for a mighty military movement. During this preparation he began giving away many of his possessions until one day one of his generals remonstrated with him, saying, "You are giving away everything you have." Alexander replied, "I am giving away everything but hope."

The hope to which I now refer, however, is not a vague optimism nor sentimental day-dream, nor the indefinite feeling that somehow things will come out all right, but it is the expectant desire of those who have looked into the face of the Father. This is the hope that "fills with all joy and peace in believing."

The Lord will be the hope of his people—not man nor circumstance nor inventive genius nor political stratagems nor "streamlined religion," but the Lord! He is the God of hope because he creates hope and sustains hope, and his character is the ground of hope.

Our hope is not in commerce. It is deplorable for a nation to lose its trade, its economic interchange with other people, and to be shut up within the walls of a bleak isolation. But it is possible for a nation to have its trade routes wide open and yet be traveling a pathway to disintegration and decay. Some of the cruellest wars in history have been waged in the name of economics. It has even been known for missionary activities to be supported for commercial expediency and exploitation. The spirit of trade may tunnel mountains and harness cataracts, and cut highways through jungles, and make deserts fruitful, but it cannot teach men to love one another or bring that righteousness which exalteth a nation. What shall it profit a nation to gain the whole world and lose its soul?

Our hope is not in science. Scientific investigation can make and has made life more livable and enjoyable and palatable. It can relieve pain and increase comfort and prolong our days, but it cannot make wars to cease and men to love each other. It cannot cure a broken spirit nor pacify a guilty conscience, and has no power to produce that pure heart without which no man can see God.

It is related that on one occasion a world traveler was being entertained by that veteran missionary, Dan Crawford. Mr. Crawford and his guest sat late into the night talking about various things. In the course of their conversation, the visitor related many of the exploits of science and of how in "civilization" life was so much easier, and of how well off people were. Mr. Crawford crushingly replied: "My friend, to be well off does not necessarily mean to be better off."

Our hope is not in education. Roman Catholics have a way of saying that ignorance is the mother of devotion. It has been well replied, however, that ignorance is not the mother of anything but other little ignorances. Certainly we are interested in education, and it will be a dark and gloomy day when we lose our passionate enthusiasm for intellectual and cultural pursuits. The great colleges and universities of our land owe their very origin to the beneficence of Christian men, and are largely supported with Christian money, although, say to say, some have departed from the Christian faith. While the Holy Spirit may have an affinity for a trained mind, and God puts no premium on ignorance, yet our hope is not in education per se. Grecian scholars wrote documents two thousand years ago that are classics today. The Roman Forum rocked to the applause of an eloquence never surpassed. But philosophers and educators have often sown the very seeds of national corruption and decay, and frequently the most thoroughly educated have been the most thoroughly selfish and degraded. On the sophisticated altars of higher education, again and again has the truth of God been sacrificed to the pagan deities of lust, uncleanness and debauchery. Education can dispel the cloud of ignorance but it cannot dispel the thick cloud of sin—that sin which snares men and nations.

Our hope is not in the so-called "social gospel" with its emphasis on the material rather than the spiritual. To feed the hungry, clothe the naked, nurse the sick, drain swamps, and build comfortable houses for the poor is noble work, and we should maintain an active, sympathetic and practical interest in these humanitarian projects. True religion certainly must not be content to play the part of the "good Samaritan," and yet do nothing about getting rid of the robbers. True religion is objective, subjective and projective. It is doctrinal, experimental and practical. It is a doctrine to be believed, an experience to be related, and a life to be lived. "If ye know these things, happy are ye if ye do them." A religion that doesn't look out, and go out, and help out is a religion that is washed out.

Jesus had his social vision. He talked and taught of a kingdom of light and love and holiness, which would reach from pole to pole and whose music would be the glad Hosannas of redeemed millions from every tribe and every kindred. But he sought to bring in that kingdom by changing men. He gave his attention not to reforms nor to economic systems nor to political nostrums, but to the re-creation of individuals. His was inside work. Jesus was an interior decorator! He knew that moral, economic, and political maladjustments were surface symptoms—pimples on the body; while the real trouble was the heart, and he treated the heart. It is fearfully possible to become so enamored with draining swamps and clearing slums that we forget: First, a clean body does not mean a clean heart. Second, "you cannot have an honest horse race without an honest human race." Third, "the soul of all improvement is the improvement of the soul."

(Continued on Page 11)

We are sorry to hear that Pastor S. B. Cooper of Calvary Church, Tupelo, was injured in an accident last week while on his way to attend a committee meeting in Jackson. We have not heard the extent of his injuries.



## Sparks and Splinters

Byhalia meeting begins Thursday night, May 25. Pastor W. E. Lee will have Dr. F. M. Purser to preach and brother Joe Canzoneri to lead the singing.

Pastor H. H. Ward writes that Second Church, Kosciusko had a great day Sunday; eight people saved; many under deep conviction. Prayer is asked.

Coldwater: Just held a revival. Finished last Saturday with 3 additions. Good meeting. Dr. J. S. Riser, Jr., of Blue Mountain did the preaching.

Rev. T. J. Blass of Philadelphia writes to correct a statement recently made in brother Breland's column. He says he has not taken over the work of brother Grantham, and that the latter has not given up his work in Neshoba county.

Reverend and Mrs. Luther J. Holcomb and Mr. and Mrs. W. Maxey Jarman, all of Nashville, Tennessee, are sailing May 13 on the S. S. Rex from New York. They plan to travel extensively in the Holy Land and various European countries.

Three nights last week Dr. J. Frank Noris of Ft. Worth and Detroit preached in the auditorium in Jackson. There were probably 2,000 people present at these evening services. Meetings were held in the morning and afternoon at the Methodist Church on Bailey Avenue.

Americans believe the tide turned in the world when in answer to a proclamation by President Wilson the people observed a day of prayer and fasting. Some one makes the happy suggestion that a like day of prayer and fasting might save us from another world war. Don't wait for a presidential proclamation.

Rev. B. W. Hudson is now pastor of Walnut Street Church, Jonesboro, Ark., a church with 400 members and large possibilities. In a recent meeting the pastor preached and Jesse L. Boyd, Jr., led the singing. Three training schools have recently been conducted, a young man ordained to the ministry, and five new deacons.

We have just received and read with great pleasure a tract written by Dr. Jno. T. Freeman, Jr., of Nashville, Secretary of Missions in Tennessee on "Why I Am the Kind of Baptist I Am." It is one of the best we have ever read, and we have asked the author's permission to publish it serially in The Baptist Record. It was printed for free distribution in Tennessee.

Four hundred years ago the Catholic Church was largely supported by the sale of indulgences, that is money collected by agencies of the church giving people license to commit sin for a money consideration. They don't call it indulgences now, but many Catholic Churches have gone into the business for themselves by wholesale: they operate Bingo games, a form of gambling for the benefit of the church. The Catholic Church does not change.

There were 25 additions to Rosemont Church, Charleston, S. C., of which Rev. T. DeHart is pastor. He was assisted by Rev. R. C. Cameron a Mississippian now pastor at Milton, W. Va. Brother Cameron is happy in his work, having received 31 into the church in the past year. The church budget is \$5,000, of which \$602 goes to missions. The Sunday school attendance has doubled and a new educational plant has been erected.

Good crowds attended the meeting at Bownar Avenue Church, Vicksburg, April 30-May 11. Bro. W. C. Howard of Water Valley did a high type of preaching, which was accepted in a gracious way. This was his second meeting there in two years. Much preparation had been made by the beloved pastor, brother J. M. Cook, and his people. There were twelve additions to the church, and a fine spiritual atmosphere was felt through the entire meeting. Robt. L. Cooper, of Aberdeen, led the music which was spiritual and uplifting.

Pastor N. J. Lee has Rev. W. A. Green with him in a meeting Sunday, May 14. They wish to be included in your prayers.

"Then the devil leaveth Him, and angels come." If you banish the devil from your heart, angels will not be long in coming. When Jesus said, "Get thee hence, Satan," it was said in a way to indicate that he meant it. He'll go if you say it in the same way.

"Reporter" gives the information that there were nine added to Fourth Church, Sunflower county in the meeting reported last week, three by baptism and six by letter. Rev. Jewett Benson brought great messages and Mrs. J. B. Ratliff of Belzoni led the singing to the delight of all.

What we need right now is not so much somebody to tell us the technique of a revival, not to show us how it may be brought about, not what perils are involved, but to report one or a thousand actually in progress. Such reports quicken faith and awaken desire, and the fires spread.

Pastor H. J. Logan reports a gracious revival at Duncan. He was assisted by Dr. L. Bracy Campbell. Good weather and good congregations and the good Spirit of God were given. There were 24 additions to the church, 20 for baptism and others expected.

To Whom It May Concern: Please do not send mail for the Mississippi Baptist Convention Board to me. Please address all mail intended for me personally to number 3073 West Capitol St., Jackson, Mississippi. Thank you. Considerable delay in answering requests for meetings has been caused by my mail going to the office instead of to my home address. Funds have been delayed in reaching the office by coming first to my home.—R. B. Gunter.

"The people that sat in darkness saw a great light; and to them that sat in the region and shadow of death, to them did light spring up." When Jesus began His ministry He went to those who needed it most. He came to deal with sin and darkness, and He was not afraid to test His power on the worst cases. We would do well to follow His example in our work for Him today. Often the worst places are the most promising.

Most everybody has heard the story of the country boy who went to a circus and when he came to the cage of snakes in the zoological collection, he began killing them right and left. Stopped by the attendant, he told him, "I kills 'em wherever I sees 'em." The fact that a wrong is done by some good people to the church does not relieve us of the responsibility of condemning it and correcting it. We ought to kill it wherever we see it.

"Obedience of faith" that Paul speaks of in first chapter of Romans can mean nothing else than obedience that is produced by faith. It is utterly different in nature from dead works or keeping the law. The faith is back of and causes the works. Paul says in another place. "In Christ Jesus neither circumcision availeth anything, nor uncircumcision; but faith working through love." And just as faith produces obedience, so does repentance produce baptism. So we are told that John came preaching the baptism of repentance; that is repentance that showed itself in baptism. Baptism was the product and proof of repentance. The hands of a watch show whether or not it is running, but they do not make it run.

"To preserve the peace of the world" is frequently given as a reason for forming military alliances and overrunning weak nations. Of course everybody recognizes the humbuggery of it, even the rapscallions who use the pious phraseology. At the same time they go on grabbing every little country they can gobble up. Even the Pope has adopted their language and sends out messages about peace, but he lifts not a finger to preserve barbarous invasions of lands which may be brought back or brought under the control of the Roman Catholic Church. There is an old story found in the twentieth chapter of Second Samuel about Jacob who pretended friendship and peace to Amasa when he took him by the hand to kiss him and plunged his sword into his ribs.

There were 48 additions to the church at De Ridder, La., during the meeting in which Pastor J. C. Robinson was assisted by Dr. B. C. Land.

The Federal Council of Churches gives the results of a census showing 37 million Protestants, 22 million Catholics and four million Jews.

The annual meeting of the National Alumnae Association of Blue Mountain is to be held May 30. Announcements have gone to 46 states. A portrait of Dr. B. G. Lowery, former president, will be unveiled, gift of former students. Then follow class reunions.

The American Tract Society distributed Bibles to 460 in the entering class at West Point, who study the English Bible under Lt. Col. Wheat. This has been done for 68 years. Nearly 5,000,000 pieces of literature have been distributed in the past year, and free literature sent to missionaries for use in 60 foreign countries. Colporteurs of the Society work in Greater New York and neglected districts in New England and the South.

Juniper Grove is making good progress. Forty-five completed the book "How To Win Christ," and others are expected. Beautiful new pews have been installed, due to the generosity of Mr. and Mrs. C. Q. Hartzog and their daughter, Mary. May 21-28 Dr. A. S. Newman of Ruston, La., will help Pastor Hamlet in a meeting. He was once pastor here. Put this meeting on your prayer list.

Things are getting better. The offerings from the W. M. U. Week of Prayer in Mississippi, which goes to Home Missions, has already gone over \$10,000 and not all has yet been sent in. The receipts of the Convention Board for the first eleven days in May are more than double what they were for the same period last year, and all other receipts are more, including those from the 5,000 Club.

Dr. R. B. Gunter was with Pastor Reedy in an eight days' meeting in Lumberton in which 19 were added to the church. He was here one year ago and two years ago, at which time 21 and 12 were added to the church. And the work went steadily on after the meeting. In this last meeting one man joined the church who had not been inside a church for twenty years. This week Dr. Gunter is with Pastor J. M. Walker and First Church, Aberdeen.

The Executive Committee of the Southern Baptist Convention reports contributions in April for southwide objects totaled \$218,634.52. For the four months of this calendar year they were \$758,629.95. For the same four months last year they were \$713,580.33. Mississippi sent for these southwide objects in April \$10,894.39. Of this amount \$3,481.87 came through the cooperative program, \$833.37 through the Hundred Thousand Club, and \$6,579.16 through designated gifts.

Rev. Percy Ray has been helping Pastor Frank Robinson in a meeting in Eastside Church, Jackson for nearly two weeks. Our people will rejoice to know that in this difficult field, sometimes called the Rankin County "Gold Coast," there were 36 added to the church, about half of them by baptism. The candidates are expecting to be baptized in Pearl River Sunday afternoon. The pastor is a student in Mississippi College and gives what time he can to the care of this church. The Lord is blessing his labors, and there are multitudes of people in the community. The Sunday school is greatly enlarged by the meeting, and new deacons will be elected.

One among many things worth observing when you read the Bible is how the words all and every are in many passages repeated over and over again. If you will underscore these words in your New Testament as you read them you will be impressed and helped. For example in the fourth chapter of Matthew notice how thoroughly Jesus does His work. In verse 23: Jesus went about in all Galilee . . . healing all manner of disease and all manner of sickness . . . And the report of Him went into all Syria, and they brought unto Him all that were sick." Or take the passage in Second Corinthians, chapter nine: "God is able to make all grace abound unto you; that ye having always all sufficiency in everything, may abound unto every good work." There are others aplenty if you watch for them.

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Thursday, May 18, 1939

## Mississippi Baptists

Your Secretary Says:

"LOVE NEVER FAILS," I Cor. 13:8b

"If my people, which are called by My Name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land. Now mine eyes shall be open, and mine ears attentive unto the prayer that is made in this place."—2 Chronicles 7:14-15.

## I

Your secretary has not made a practice of going into new fields, talking a great deal from the start about what should or should not be done. Rather, he has tried to accept things as they were at the start, and studied the situation prayerfully, attentively, intensively and extensively, making in time such suggestions as he felt to be of the Lord and to the good of the church.

He does not know how far the brethren desire him to go in making such suggestions. However, thinking "out loud" we present the following. We expect to "play the game" with the brethren whatever their decision. We believe in a New Testament church democracy, congregational in government. Too bad many Baptists are leaving it!

First, we believe our students will render large service in His name to continue, as some plan, to present the whole church and denominational life as they go about the work of the summer. One student group has written us with the idea of going into an association at a time and trying to secure the participation of all the churches therein, in the whole missionary program, i.e. Cooperative Program.

Second, we believe the only additional state worker badly needed to be a Baptist Student Union secretary working with all our students everywhere. It will be a long time before we will have local B. S. U. secretaries in all the schools. Some are too small, may be, for that anyway, but a state B. S. U. secretary would render invaluable service to them.

May we suggest prayer, rather than wire-pulling as we seek the will of the Lord in all these matters.

Third, we believe one or two more good evangelists, full time, would help in largely taking this state for Christ. Let each be assigned an area of work, though there would be overlapping, and should be cooperation. These would help the state director of evangelism (at present your Secretary) in arranging association-wide evangelistic campaigns, in reaching churchless areas and such like.

We have had one such very successful campaign in Carroll County and have lines out for one or two more later.

In many of our associations plans have been definitely mapped for holding revivals in all churches, churchless areas, teaching study courses in evangelism, etc. We have been in several such meetings. We hope we have been laying good foundations—building on the past.

Fourth, we believe God would largely bless the work with all our state forces spending a week in a county at a time. Have one from each department as, Baptist Record, W. M. U., B. T. U., Sunday school, B. S. U., possibly the Brotherhood, 5M Club and the general director of evangelism (State Mission secretary), in each church, or a small group of churches, in study courses morning and afternoon, and an evangelistic service morning and evening. That should make a stupendous impression on any association.

We expect to call a meeting soon of the State Evangelistic Committee looking in these directions. It takes time to build substantially even in a local church. Let us build!

## II

The first eight days of May the Baptist Zion comes forward for the work of our Lord as follows:

Budget,	1938—\$1580.38
	1939—\$3138.31
Designated,	1938—\$ 979.61
	1939—\$1778.31
5M Club,	1938—\$ 417.18
	1939—\$ 461.01
Total,	1938—\$2977.17
	—\$5377.63

If the love and loyalty of Mississippi Baptists continue for our Lord's work we think we may be able to pay that \$18,000.00 June 1st, without going to the bank.

Doxology! Doxology! Doxology, again!

We have paid everything due right along, save that Blue Mountain College note that has been carried year by year. Mississippi Baptists! Let us pay it\*, and everything else!

## III

Your Secretary did not wait until accepting this position to be loyal to Baptist causes and institutions.

With pardonable pride and great joy we may say, a 75 million pledge was made and paid. Yours? When the lamented Dr. W. E. Farr visited us in the delta in the interest of the gymnasium at Clinton, we were delighted to drive him over the county, have him in our home, and made and paid a pledge. Yours?

When genial brother S. G. Pope came on the Blue Mountain College endowment we were pleased to have him in our home for some days and the report from the first drive was to the effect our church had led all others combined in that section.

Some months ago we made and paid a pledge to Mississippi Woman's College endowment.

Other things might be said, but we have no desire to boast. Let us act rather than talk!

## IV

So many questions have come regarding the joint meeting of the Baptist Education Commission and the Mississippi Woman's College trustees, for your information we briefly summarize:

Referred to local authorities: (1) Matter of raising \$5,000.00 or more student fund; (2) Collecting Hattiesburg pledges, etc.

Referred to Convention: (1) Validation of \$50,000 note; (2) Matter of parity of approximately \$24,000.00 instrument; (3) Issuance of bonds, approximately \$73,000.00 refinancing present obligations.

Education Commission jointly sponsors, with Mississippi Woman's College trustees, \$55,500.00 cash Endowment Campaign.

Thus, the only final action taken was regarding the cash campaign. The trustees or Convention act on other items.

## V

My oft-repeated tribute to the blood bought church of my Lord is "I have never seen one fail or go wrong in a crisis." That is truth! They have hesitated, occasionally debated, or squirmed, but I have not seen one go wrong when faced with an issue. Doxology! They never will if they follow the Mighty Christ!

## VI

We have seen churches Sunday school conscious, Training Union conscious, W. M. U. conscious, denominational conscious, and so on. In our way of thinking if a New Testament church is simply and soundly and roundly "church conscious" all other emphases will be proportionately included. The church will not then be lopsided! It will indeed be the "body of Christ."

## VII

Every church has those members who will not attend church conference to help transact the business of the King. We always believed in largely attended church conferences. The vote of the child is one with the adult. We have never seen children split a church, nor have we seen children cause a church to vote to a wrong end. We do not believe parliamentary rules are to confuse and becloud, but to clarify and make for harmony and dispatch. The King's business should be wrought in prayer!

The same we think best for His conventions. His people should come from the hills and the

hollows, from the cities and the fields, from businesses and professions. Leaders should help them understand the issues. We should see that prayer prevails in transacting His business. Psa. 37:5.

—BR—

WHY I AM THE KIND OF BAPTIST I AM  
By John D. Freeman, Jr.

(Prepared and delivered before the Nashville Baptist Pastors' Conference January 3, 1938. Published at their request.)

—O—

It is difficult to give reasons for the peculiar faith which determines one's religious conduct and connections. It is often easier to tell why one is not something else than to explain why he is what he is. But, like the negro lover said to his sweetheart, "you ain't axed me is I ain't; you's axed me is I is," so I shall do my best to set forth my reasons for being the kind of Baptist I am.

I. A Predestinarian Baptist. In spite of my own pride in self and my high evaluation of the capacity of man for self determination, I am more and more persuaded that there "is a destiny that shapes our ends, rough hew them as we may." True Baptists have always believed in "Election" which involves predestination. And their belief is based upon two infallible grounds:

1. The word of God clearly teaches the doctrine. One cannot read the Old Testament record with its history of the chosen people and its prophecies concerning them and their future without knowing that Jehovah does select some people for special missions in the world. There is the case of Abraham, chosen for a specific task. No living soul can tell why God chose him and not another. We can only know that He chose Abraham because of His own good will and pleasure. We have the example of Cyrus, King of Persia, whom Isaiah called the "anointed of the Lord." (Isa. 45:1), and of whom God said, "He is my shepherd" (Isa. 44:28). Clearly and definitely we are told that it pleased God to choose an alien king for the furtherance of the interests of his people whom He had selected for a definite mission to the world.

And who can explain Israel apart from the elective grace of God? What was there in Abram and Sarah to make them more fit for the propagation of a new race than there was in others of their day? Why did God go to Ur, a rank pagan city, for a man, when there was reigning in Salem the mighty priest-king Melchizedek, about whom were great souls of a kindred race? None can answer the questions except him who declares with Paul, "He did it out of His own foreknowledge and for His own good pleasure."

I know there is election in the program of God because Jesus so declared. "You did not choose me, but I have chosen you." (John 15:16) are His words to His disciples. In John 13:18 He says, "I know whom I have chosen," saying this to emphasize the fact that He had made no mistake in selecting Judas. God's sovereign will demanded a betrayer. Judas was made of the stuff that can never be changed from the traitor type; hence he was elected for the mission of betrayer. Ephesians, that mighty epistle of profound Christian principles, abounds with references to predestination and election. "According as he hath chosen us in him before the foundation of the world" (Eph. 1:4); "having predestinated us unto adoption of children by Jesus Christ" (Eph. 1:5).

Paul was chosen of God for his mission to the world. Hear the words of Annanias in Acts 22:14, 15; "The God of our fathers hath chosen thee, so that thou shouldst know his will and see that Just One . . . for thou shalt be a witness unto all men of what thou hast seen and heard." Christians are declared to be a chosen generation, a royal priesthood" (1 Pet. 2:9). They that are with Christ in the final great struggle with Satan are declared to be called and chosen (Rev. 17:14).

2. Not only the Bible but human history reveals positively the hand of God in the affairs (Continued on Page 7)



# EDITORIALS

## ZACHARIAS FILLED WITH THE SPIRIT

This expression, "filled with the Spirit," is used in speaking of John the Baptist, of his mother Elizabeth and his father Zacharias. This was before pentecost, in the period of which it is said, "The Spirit was not yet given." This can only mean that the Holy Spirit had not yet come to take up his abode as the controlling power in the lives of all of God's people. There were exceptional instances of the work of the Holy Spirit in special individuals throughout the Old Testament times and up to the day of pentecost. These were prophetic of the time when the Holy Spirit should be poured out on all flesh, that is on all who are children of God. These special cases were when certain ones chosen of God were anointed for specific offices or tasks. And now as the ministry of Jesus approaches, the Holy Spirit becomes active in those who are to have any part in His coming. So the Spirit of God came upon the Virgin Mary, on Elizabeth, on Zacharias, and John the Baptist was "filled with the Spirit from his mother's womb."

Zacharias had remained in silence for months since the angel had told him of the birth of a son. This was at once a sign to him that the word of the angel would be fulfilled, and a rebuke to him for his being slow to believe what was told him. And now the promise is fulfilled. And the friends gather for the ceremony of circumcision. These thought of course that the boy would bear his father's name. But Zacharias and Elizabeth hark back to the announcement by the angel who had named him John, the "gift of God" that he was.

Zacharias is now back in line with the will of God, and his tongue was loosed. He spoke, blessing God. Like a flood of light and joy the Spirit of God rushes in; "he was filled with the Spirit, and prophesied." This is the special manifestation of the Spirit in the case of Zacharias—he prophesied.

We are told in many places in the New Testament that there are many manifestations of the Spirit—"There are diversities of gifts"—and one of these manifestations is prophesying. And Paul puts this near the top of the list. To prophesy is to speak or teach under the direct control of the Spirit of God. It is not always in ordered discourse, certainly not always public speaking. Indeed there seem to be cases where there is no assurance of any spoken word. It is said for instance that when the young man Saul departed from the house of Samuel that the Spirit of the Lord came upon him and he was as another man; and that he went on prophesying, so that people said, "Is Saul among the prophets?" He was probably pouring out his soul in joyfulness whether by word or gesture. It was something like the joy of David when he "danced before the Lord" with joy when he brought the ark up to Jerusalem.

But usually to prophesy is to give expression in words to the deep and overflowing feeling or implies within, when this feeling and impulse are the result of being "filled with the Spirit."

It marks an elation of spirit, an ecstasy of soul that pours itself out in words of praise or exhortation or persuasion, admonition, rebuke and warning. It is interesting to notice how constant is the use of the verb *poraclete* in the book of Acts or the epistles of Paul. It is generally translated by exhort, console, admonish or some such word. And remember that is the word used with reference to the person and work of the Holy Spirit. When a man is full of the Spirit he does the same work the Holy Spirit does. The Spirit of God uses him as his agent or instrument.

This may be done in private conversation, or in addressing a crowd. It may be done by a pastor, teacher, evangelist, exhorter, by man or woman or child; by singer as well as by preacher. Indeed the voice of praise is the most natural expression of the indwelling spirit. But bear in mind that prophesying does not necessarily mean public speaking.

In the case of Zacharias, the expression took the form of song or rhythmic expression of praise: "Blessed be the Lord, the God of Israel." Notice such key words as "redemption," "salvation," "mercy," "delivered." And the result of the deliverance was that we should serve God without fear, in holiness and righteousness. And he looks to the future with assurance of hope.

It is not said that Zacharias was filled with the Spirit at all times. He was for this occasion. Not all summer days are equally warm or pleasant. The electric current is on in your house for 24 hours, but it becomes manifest only when you turn on the switch. And your electric range may have all the wires attached, but you can turn it on "high", or "low", or "medium." John says "I was in the Spirit on the Lord's day." The demands are not always the same, nor the experiences the same. Probably every preacher knows the difference between preaching in the power and fullness of the Spirit, and beating the air. And all of us have seen a congregation deeply moved and mightily swayed by one who "being filled with Spirit, sings and makes melody in his heart unto the Lord."

The Lord give more of us and at more times to be "filled with the Spirit."

## THEY SHALL SEE GOD

These are the words of the Lord Jesus: "They shall see God." It would be difficult to find any words in the Bible which are more full of meaning and promise to us: "They shall see God." It is not putting it too strong, not straining the truth to say that this is the goal of all God's dealings with man, and the crowning and consummation of his purpose in all his work in the world.

God made the world and put man here that he might reveal himself to us. For this cause he made man after his own image, that having the nature of God he might be capable of understanding something of God. For this cause He put man in a world, a part of this great universe, where everything around him, beneath him and above him might speak to him of God. The world in which he lived was like a mirror which reflected the wisdom and power and glory of God.

But not only in the material world is God revealed but in the world within man's own heart. His own mind and soul and heart and conscience were made sensitive to the spiritual presence of God, and responsive to his will. The consciousness of God, dimmed as it is by sin, and prevented by ignorance and disobedience, yet remains as a universal human experience.

We are to understand that men see not only with their physical eyes, but with the eyes of the mind and soul. To see is used of the understanding, as when after an explanation of some difficult problem, a man says "I see," or "Now I see." The Bible speaks of the "eyes of the heart." The soul has eyes as well as the body.

And the vision of the soul is as real, as convincing, as determining in man's conduct as the vision of his eyes in his head. Yea it is often more important in determining his behavior. When Moses refused to be called the son of Pharaoh's daughter, and chose rather to share ill treatment with the people of God, accounting the reproach of Christ greater riches than the treasure of Egypt, it was because "he endured as seeing Him who is invisible." There was something else he saw which was not visible to the human eye: "he looked unto the recompense of reward." He closed his eyes to the palaces of the Pharaohs. He refused to look upon the treasures gathered from many lands, the pomp and splendor of courts, which to him were "the pleasures of sin for a season." His vision of the distance was not blurred nor obstructed by the things that were near. The vision of God, His purpose revealed to his fathers, his righteousness like the heavens above him, these left no room nor desire in him for the gratifications of the moment.

He set his face to seek God, and this purpose became a passion in him till it found expression in his cry, "Show me thy glory." And when

he had seen God on the mount, then he could see him everywhere. It is written of him that he saw God and ate before him. God became so real to him that it is said that he talked with him face to face as a man talks with a friend.

There is no genuine religion but bears out this personal vision of God. This is the essence of the true religion. It is coming back to God; it is restoring the vision of him; it is realizing his existence, his presence with us, his power over us and in us. "This is life eternal to know thee the only true God and Jesus Christ whom thou didest send." This is the cry of the awakened soul: "My soul thirstest for God, for the living God; when shall I come and appear before God? As the hart panteth after the water brooks, so panteth my soul after thee, O God."

We shall not attain the goal of our existence until we awake in his likeness. Then "we shall be like Him for we shall see Him as He is."

One thing I have desired of the Lord

That will I seek after

That I may dwell in the house of the Lord all the days of my life

To behold the beauty of the Lord and to inquire in his temple.

## FAITH AND PEACE

A few days ago we asked a friend to find out and report to us what time a certain train leaves Jackson. Getting the information we made arrangements to drive over from Clinton to Jackson to catch the early morning train. As we approached the station we were wondering if there were not some mistake, and whether we had not mistaken the time and missed the train. This led us to reflect on the trustworthiness of the one from whom we had gotten the information about the train schedule. This source of information we had always found to be dependable, and that settled the question and we were on our way in peace of mind. We found the train and took it.

Incidents like this are matters of every day experience. Having faith we have peace. Paul says, "Being therefore justified by faith, we have peace with God through our Lord Jesus Christ." This is a sure way to peace, and the only way.

In the matter of salvation we are dealing with the most important fact of our whole being. And we are dealing with a person. It is well to examine them both carefully. The fact is justification and the person is "our Lord Jesus Christ." The question of justification is a matter of life and death, of eternal life and endless death. It is a question of being condemned before the bar of God and sentenced to endless hell, or of being acquitted of every charge and set free forevermore. It is a matter of "being justified from all things," of being able to say, "There is now no condemnation to them that are in Christ Jesus," or of hearing the sentence, Depart from me ye cursed into the eternal fire.

We are dealing here also with a person. Let us not lose sight of that. Is this person one who is able to deliver us? Can we depend on Him to save us from eternal condemnation? Our answer is that He is "demonstrated to be the Son of God with power by the resurrection from the dead." He said that he came to seek and to save the lost. He showed by his miracles that he had power on earth to forgive sins. He became sin for us. He who knew no sin, that we might become the righteousness of God in Him. He gave Himself a ransom for many. He is the propitiation for our sins and not ours only but the whole world. God set him forth as a propitiation. Romans 3:25 and He shall see of the travail of his soul and shall be satisfied. When he had finished the work on the cross he commissioned men to carry the message to all men. And said, Whosoever believeth on Him shall not be put to shame. "If we receive the witness of men, the witness of God is greater. And the witness of God is this that he hath borne concerning His Son."

Our peace is assured by his word and his work and by the character of Jesus Christ in whom we have believed.

The following account of the United States is as well as a tasteless as well as a new about this off its slimy head the books mention its, much information found in the following (Magazine), Vol. 1927.

Atheism is probably the most widespread cult in the world. It is evidenced by the fact that in every country there are chapters in the Baptist Union of Theological Students of The United States. Through the ages, the of Arkansas to or adherents into a for the American ment of Atheism, Hopgood.

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Thursday, May 18, 1939

# ATHEISM

By A. L. Goodrich

The following account of Atheism and its work in the United States may shock some readers, but as distasteful as well as disgusting as the efforts of Atheism are, nevertheless it behooves us to know about this offspring of the devil and oppose its slimy head wherever seen. In addition to the books mentioned in the first article on Atheism, much information about Atheism is to be found in the following: The Truth Seeker, (Atheistic Magazine), World's Work for May and June 1927.

Atheism is probably the most aggressive and unchristian cult in the United States today, as evidenced by the fact that in 18 months it established chapters in 20 colleges, among them being The Baptist University of Rochester, the Universities of Texas, Kentucky and Kansas. Though Atheism has had its exponents down through the ages, it remained for Charles Smith of Arkansas to organize its force and weld its adherents into a militant body. The Secretary for the American Association for the Advancement of Atheism, and its orator, is Freeman Hopgood.

The first charter was applied for in October, 1925. The outraged judge promptly denied a charter, and also denied a second request. However, the third request made in November, 1925, produced the desired charter.

It has a weekly publication called "The Truth Seeker." Also, it has organized the American Anti-Bible Society and established a Seminary in New York. Not to be outdone by orthodox religion, the AAAA sent out its first foreign missionary on New Year's Day, 1927. He was Edwin Bergstrom and his territory was Sweden. While concerned about the foreigners, the homeland is not forgotten. Miss Christine Walker supervises the work of the Junior Atheistic League. Briefly, the tenets of Atheism are the exact opposite of everything that Baptists hold sacred.

President Smith even said, "We are going to undermine the churches of America..." Atheism brazenly declares, "Religion deserves no respect. It rests on the God lie. We know now—that there is no God."

President Smith calls the Bible a "cesspool of Asiatic superstition" and declares that in 300 years there will not be a church in America. He probably does not know that Voltaire made such wild claims about the Bible and that on the same spot today stands a Bible House.

Its methods parallel the methods of other cults, aping the organizations of orthodox churches and even appropriating their terminology. Baptists have their Sunbeams, Willing Workers, Royal Ambassadors and Loyal Legions. The Atheists have the Society of the Godless, Sons of Satan, Legion of the Damned, God's Black Sheep and The Devil's Angels.

The recruits come largely from the young people of orthodox churches who are unable to stand alone and who cannot do much thinking for themselves, but are easily led by high-sounding phrases.

The Atheists are ardent evolutionists and have opened a fund to prove that man and ape are kin. One generous contribution has come from a certain George T. Smith and when sufficient funds are in hand, as well as a man and ape that are agreeable, the man and the ape are to be bred. No name has been selected for such an offspring.

Thirty-four were added to First Church, Shreveport, before their meeting closed, the majority of them by baptism. Preaching by Dr. E. A. Fuller of Atlanta.

There are said to be 100,000,000 homeless people in China, driven out by the invading Japanese. The city of Canton once had a population of a million, now 9,000. There were six Baptist churches in Canton, now largely scattered abroad. Seventy-four colleges and universities out of 111 have been partly or totally destroyed. The Lord will judge.

## LET'S GO

By A. L. GOODRICH, Circulation Manager

Our Text: I Timothy 4:13a and 15b, "Till I come, give attendance to reading—give thyself WHOLLY to them, that thy profiting may appear to ALL."

Our Motto: "Ask the people, they'll subscribe."

### Lexington:

The longer Dr. Judson Chastain stays at Lexington the better his people like him as pastor.

It was recently our privilege to be in the prayer meeting service and also in a meeting of the deacons. We presented the EF plan and we hope they can soon adopt it. Lexington has a beautiful church plan of which the people are justly proud.

Holmes County's subscribers are listed as follows: WEST 34 and 4 R. F. D., TCHULA 15, CRUGER 14, LEXINGTON 39, Durant 6, GOODMAN 35, PICKENS 39.

### Pine Grove, Simpson County:

Pine Grove is one of the few churches we know about where good crowds attend on Saturday. Recently we attended the Saturday morning service and a good sized crowd was present. The pastor, Rev. D. W. Moulder, failed to arrive because of a funeral call, but we were scheduled to talk anyway. We told them some of the benefits of the EF plan and a nice list has already been received.

Simpson County's subscribers are listed as follows: PLEASANT HILL 25, Corinth 2, Sanatorium 24, BETHLEHEM 25, Magee 22, ANTIOCH 28, Mendenhall 2, NEW ZION 20, KENNEDY SPRINGS 25.

### North Carrollton

Rev. E. C. Farr has done a good work at Carrollton and North Carrollton. He has resigned to do field work for the 5000 Club and he will be missed from Carroll County.

We spoke at North Carrollton at the Prayer Meeting. The people were quite sympathetic and at the close of the presentation it was voted to try the EF Plan.

Carroll County, due to the fact that North Carrollton adopted the EF Plan, now has five times as many Record readers as before. Subscribers for Carroll County are listed as follows: VAIDEN 20; NORTH CARROLLTON 55; Carrollton 2 and 1 RFD; McCarley 2.

### Magnolia

Pastor Pardue had flu and then took the relapse. The relapse was worse than the flu. For several weeks he has been unable to occupy his pulpit but the people have carried on in a fine way. All the organizations function well and the evangelistic fires are kept burning.

We had the privilege of supplying for the pastor and the pleasure of being entertained in the home of Prof. J. O. Snowden.

Pike County's subscribers are listed as follows: McComb First 15; McComb Central 17; McComb 13; MAGNOLIA 86 and 6 RFD; Summit 6; Tangipahoa 11; PROGRESS 32; Osyka 3; FERNWOOD 37; Johnston Station 1; Topisaw 16; Southside McComb 3; Mars Hill Church 48.

### MORE EVERY FAMILY CHURCHES

The EVERY FAMILY plan must be popular. Churches in all sections of the state continue to adopt it. In fact, so many have come in that we are a long ways behind in listing them. Here are some of them:

Center Terrace, Canton, Jas. D. Walker, pastor; Pace, E. G. Evans; Dockery; Graysport, F. Z. Huffstatler; East Moss Point, W. A. Murray; Crosby; Skene, B. L. Mohon; New Hope Church, (Calhoun County), J. B. Middleton; Concord, Franklin County; Pleasant Hill Church (Green County), M. E. Hadden; Topisaw Church, Lincoln County, B. T. Bishop.

## CASH CAMPAIGN—JUNE-JULY

On Friday, April 21, the Mississippi Baptist Education Commission met at Hattiesburg in joint session with the Trustees of Mississippi Woman's College. This was at the request of the Trustees.

The urgent needs of the institution were presented.

A cash Endowment Campaign, \$55,500.00 in amount, was authorized by the Commission.

On Wednesday, May 3, a Committee from the Trustees met in our office, the Secretary, at the request of the Commission representing them.

Your Secretary was asked to direct the Campaign as Secretary of the Commission. We have never shirked our duty. We pledged our loyalty to all our institutions. Therein you have our answer. Our hands were already full. We called in two revivals. We are ready to go!

Brother A. L. Goodrich was asked to serve as publicity director and co-director. He has accepted, and is already at it.

Others will be used—well known pastors and laymen.

Friends of Christian Education and friends of Mississippi Woman's College should understand the urgency of the situation and quickly respond in this cash campaign—two months in duration—June-July.

Offerings will be sent through this office.

D. A. McCall,  
Box 530, Jackson, Mississippi.

Dr. J. D. Franks preaches the commencement sermon for S. D. Lee High school, Columbus. Trustees of the college of Marshall (Texas) have eliminated football.

Due to postponement of a meeting, brother Joe Canzoneri has June 18-30 open for a meeting.

One of Rev. C. J. Olander's children is improving after an attack of meningitis.

Nine were baptized in the First Church, Picayune, Sunday at the close of their meeting.

Pastor J. G. Lott of Calvary Church, Memphis, is recovering from an operation at the Baptist Hospital in Memphis.

Pastor W. E. Lee writes to say that the number of additions to the church at Sidon was 13 and not as reported last week in the Record. We wish all our mistakes to be corrected. We were misinformed.

Lumberton: It was my privilege to lead the singing in an eight day meeting with Pastor J. R. Reedy and the church at Lumberton. Dr. R. B. Gunter brought the messages, great messages indeed. This was Dr. Gunter's third consecutive meeting with this church, and the people came to hear him in large numbers. The Lord graciously blessed the preaching and singing of His Word and we had much rejoicing in the Holy Spirit. There were 19 who united with the church. Of what we saw and heard, brother Reedy has been led of the Lord to do a great work there in last five years as pastor of this good church. May the Lord continue to bless him and them.—Joe Canzoneri, Jackson, Miss.

### WHERE THERE'S A WILL—

"Dear Brother Goodrich:  
Enclosed you will find a dollar bill and 12 names for which please send the Baptist Record to each of these this month. I suggested to the church today as was our preaching day for us to take \$1.00 out of the general collection and send for the Baptist Record each month, but seems it didn't suit. So one of our good members who always pays his tenth gave me a dollar. Here it is. I mean to try to get one each month or know the reason why. Yours for Christ."  
—Mrs. Will Hill, Ripley.

SHE LIKES THE RECORD  
Dear sirs and friend: I am a poor sickly widow 76 years of age. While brother ..... was pastor he gave me the Record and how I did love my Record. Read and re-read every line in it. I am enclosing \$1.00 for a new subscription to the Record. This is all the cash I can get now.



## VITAL ESSENTIALS WORTH PRESERVING AND PERPETUATING

(The President's Address Before the Southern Baptist Convention, Oklahoma City, May, 1939.)  
L. R. Scarborough, Seminary Hill, Texas

Baptists trace, without boast or pride but with joy and certainty, their lineage back to an ancient and honorable beginning—to the meeting of John the forerunner and Jesus in the holy baptizing scene in the Jordan River. They profess love and faithful loyalty all through the centuries, sometimes by indistinct lines, sometimes by definite groups and mighty doctrines, to the doctrines, teachings and principles which Christ gave to the apostolic group and are recorded in the New Testament. They have sought to track His model of life, teaching, doctrine, method and spirit as found in the New Testament. They have almost universally for nineteen hundred years accepted, faithfully proclaimed and courageously defended Christ's supernatural birth, holy life, substitutionary death, His bodily resurrection, His eternal intercession as the Redeemer of the world, the Son of God and the Lord of His people. They have accepted His inspired and inspiring book as the Father's and His will, His authorship of His church and churches, His placement of the ordinances. They have believed in New Testament individualism, the competency and adequacy of the soul under God, the freedom of conscience, separation of church and state, His Lordship and Saviorhood, His commission to save individuals and to His churches to assume the obligation of the evangelization and education of all the world—that is, to assume the boundless mission task to which He has assigned His people through His churches. They have courageously fought battles to maintain life, a place of service, the positionization of the doctrines of His word, and push to the uttermost boundaries of the world His saving grace. In order to accomplish this task the pages of history are stained with the blood of the martyrs. Many prisons have been filled with their suffering bodies, persecution and inhuman cruelties and deprivations have come to many. They have made a noble and glorious contribution to much of the best in the advancing civilization and the growth of His kingdom. Especially in the last century and a half Baptists have been foremost in world missions and the establishment of the highest principles of the gospel civilization.

In the period in which we now live, so great has been the Baptist contribution to civilization, missions, education and evangelism and the great underlying foundations of intellectual, civil and religious growth and international Christianity that they have become in numbers and strength the largest evangelical group in the world—more than twelve millions. So great have been the number of baptisms and additions to our churches, so strong our protest against wrong and the foes of God, so mighty our battle against dictators, aristocracies, hierarchical ecclesiastics, totalitarian states and churches, such growth, strength and marvelous spread in missions, that we are now in the peak of our spiritual achievements in all the past of our history. In 1919 to 1924 we reached the highest peak in gifts of money to the causes of Christ—more than fifty-eight millions. In 1938 we reached the peak of our achievements in baptisms—256,814, a gain of more than 52,000 in one year and a gain of 23,243 over the highest previous year in our history. In this same year we reached a net gain of members the next to the highest peak in all of our history—174,583. In this past year our record shows marvelous gains over the previous year in churches organized, ministers ordained, baptisms, net gain of church membership, Sunday schools, enrollment in Sunday schools, Training Unions, W. M. U. organizations, church houses, pastors' homes, value of church property, gifts to local work, gifts to missions and benevolences, an increase in our total gifts to all causes of three millions, a gain of 9.3%.

Baptists are coming back to greater efficiency and going forward along the lines of Christ's command and His world will. God has brought us thus far in order to lead us further on to larger world conquests in Christ's redeeming kingdom. Will we falter, or fail, go backward, stand still, or go forward with mightier strides under the commanding orders and redeeming leadership of our risen Lord? Shall we live in and glory in the past triumphs, or with resolute courage, far-seeing vision, apostolic zeal, Pentecostal unity and power, and conquering faith go forward and win other and larger victories for Christ? Our former heroic leader, Dr. J. B. Gambrell, in his message from his dying bed said to the Southern Baptist Convention, "Do right and go forward." This is consonant with the will of Christ, the leadership of the Holy Spirit and the unfolding love of the Father. Christ's orders are blood-bought to a blood-washed throng. We must not fail our Lord!

The past year has been a glorious year in its emphasis and achievement in soul winning. This movement in a Southwide revival, just begun, has contributed mightily in inspiring, mobilization, stabilization, cooperation and spiritual compassion in our millions of Baptists. We should raise our Ebenezers and sing hallelujahs of gratitude to our soul winning, soul redeeming and empowering Christ for His great blessings and set our souls unitedly to go forward and on perpetually—not in a soul winning campaign but a soul winning crusade—and carry with us all the essentials of enlistment, conservation, constructive cooperation, Bible stewardship, spiritual nourishment that goes to the roots of life, and triumphant world leadership to make regnant the rule of Christ in all lands and in all hearts.

### John's Warning and Challenge

I have chosen my theme as vital essentials worth preserving and perpetuating from John's warning and challenge in the eighth verse of his second epistle: "Look to yourselves that ye lose not those things which we have wrought, but that ye produce a full harvest." John, the aged apostle, who lived the longest and saw Jesus the last, looked backward over nearly one hundred years since Christ was born, reviewed the tragedies and triumphs of the gospel, the incarnation, preservation, crucifixion, resurrection, ascension, Pentecost, mission triumphs, seeing Peter, Paul and all the rest in their ministries; he then looked forward, scanning the ages with prophetic eye and saw us in our battles today, and warned and challenged us to so be courageous, cooperant, preservative, conservative and constructive that we would lose nothing which Christ has given us, the Bible has revealed to us, the Spirit of God preserved to us and the battles and triumphs of the past confirmed to us. He did not want us to lose, nor forfeit, nor compromise any of our doctrines, emasculate any of our churches, compromise any of our principles, minimize any of our essentials, be disobedient to any of Christ's commandments, fail to meet any of our spiritual obligations, nor fail in any of our responsibilities.

John was great on conservation, but in this warning he was great on constructive conquest. He not only said "do not lose" anything, but bring all to an increasing, glorious harvest. With the forces God has given us, now nearing five million members, nearing 25,000 churches, nearing 21,000 pastors, 100 schools, 3 great seminaries, 500,000 and more trained leaders in Sunday school, W. M. U., B. T. U., B. S. U., more than 400 foreign missionaries and a great host of home missionaries, a conquering group of state organizations under their splendid leadership, more than 900 associational organizations with trained leaders, with a possibility of mobilizing a million men, and millions of women and young people, with our great state Baptist papers with their cooperating editors, and one of the greatest publicity organizations in our Sunday school and other literature, what a mighty force at hand! With Christ commanding us and the Holy Spirit leading us, we face the uttermost horizons of a lost world. I wonder if we

will accept this challenge in conservation and conquest.

### Five Vital Fundamentals

With these introductory words, I call your attention, briefly, to five vital fundamentals the observance and conquest of which are essential to the triumph of our cause. These must be preserved and perpetuated.

1. The Christ-like, sacrificial life, in the face of a most selfish and sinful world-wide indulgence. The heart of Christ's whole ministry summed up in the words "sacrifice" and "sacrificial." He said, "If any man will come after me, let him deny himself and take up his cross and follow me," and this command is on a par with the best of His commands. Christianity has taken Christ's sacrifice for our salvation and missed His sacrifice in our life of self-centrality. We have betrayed and crucified His most glorious challenge to self-denial, and we are living far too indulgent, self-pleasing and easy lives, satisfying our appetites, our passions, our worldly ambitions, and hence losing the power of our witness to a lost world.

His early disciples and many modern missionaries and others knew the cost of service in self-denial and suffering, but the mass of our church members today know nothing of it. If Christianity wins the world's foes and lives today, we must show the crucifixion of self more and the enthronement of Christ, with His sacrificial motives, more and more. There are many examples of the sacrificial in the past and on mission fields today that rebuke us for our selfishness and sinful indulgence. The examples of most of us today do not give witness to the Christian life and we are falling away from the examples Christ and the apostles set for us. Many of us are orthodox in our professions and selfish and sinful in our indulgence and selfishness.

What is the difference today between the worldly indulger in all the ease and luxury and comforts and sinful society and in the ordinary church member? The margin line is far too thin and the semblance far too great. The costly expenses of our ease, pleasures, appetites and passions are very expensive to the deeper vitalities and higher conquests of the Christian life. Commercialized pleasures and worldly indulgences today are costing Christianity, in its saving, exemplifying and mighty power, an untold world of woe and sorrow and disappointment. If I could, I would call us all back to the more sacrificial in living and giving and witnessing, in order to give the world a pure model and sample in the fine art of life, and to become a more powerful dynamic in winning the world to Christ.

2. Constructive conviction and unshakable loyalty to fundamental principles in the face of a unionizing and compromising world. This is a matter that needs our attention and our universal cooperation. The question is whether we shall follow God or man across the line of New Testament fundamentals. Unionism is in the air; its advocates are loud and everywhere. And in this popularizing, unionizing atmosphere our people need to do some very fine discrimination and study in the fundamentals and defend with great courage of conviction.

We all should rejoice in the fact that Christian people everywhere are drawing nearer and nearer together and seeking with great concern to find the will of Christ and the answer to the prayer of Christ in His demands for oneness and unity in His teaching and in His intercessory prayer. But we, as Baptists, because of our historic stand for distinctive doctrines, need to study ourselves and re-study our fundamentals, with the purpose and hope that so far as loyalty to truth will allow we will go as far as we can toward the right answering of Christ's prayer. As far as we can, we should discriminate between conviction and prejudice and age-long biases, not with the idea of giving up our convictions but with the idea of clarifying our conceptions of the truth and do our best to match our views with the true interpretation of the doctrines of the world. In doing this we must

The ninety-fourth Board made this Convention in O progress on every ership is evident from the increase churches.

The largest nu than a decade is compared with 32 These missionary fession of faith Excerpts from dicate progress Missions.

### SUMMA

The past year achievements for richly blessed o We have now 3 mission stations, added 39 to our mission stations ing the past year ed 29,226 Bibles tures, and over ed 29,454 sermo fession of faith fellowship with

Income from \$55,488.47. This missions, build sionaries. It is of the benefit In addition to a great stimu and generating aries.

### ANNIE V

We rejoice i Union has tak winning the h of the season for Home Mis with increasin of women in c ported by this of Woman's

### OPEN I

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learn the l and comprom principles. V at the expe

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The Chr together to eminently of getting out in the learn that come to u faltering, to bow th



Thursday, May 18, 1939

# News and Truths About Our Home Mission Work

HOME MISSION BOARD

JOE BURTON, Publicity Secretary

J. R. LAWRENCE, Executive Secretary

The ninety-fourth report of the Home Mission Board made this month to the Southern Baptist Convention in Oklahoma City shows definite progress on every mission field. Spiritual leadership is evident in the work of the missionaries from the increased conversions and additions to churches.

The largest number of missionaries in more than a decade is shown in the total of 371, as compared with 332 last year, an increase of 39. These missionaries led over 5,250 to make profession of faith in Christ.

Excerpts from the Board's report clearly indicate progress in every department of Home Missions.

## SUMMARY OF WORK DONE

The past year has been a year of glorious achievements for Home Missions. The Lord has richly blessed our missionaries in every field. We have now 371 missionaries working in 756 mission stations. During the past year we have added 39 to our mission force, opened 64 new mission stations, and acquired 20 chapels. During the past year our missionaries have distributed 29,226 Bibles, Testaments, portions of Scriptures, and over 790,000 tracts. They have preached 29,454 sermons, led over 5,250 to make profession of faith in Christ, and received into fellowship with the church 3,835.

## BOTTOMS TRUST

Income from the Bottoms Trust for 1938 was \$55,488.47. This has been used in opening new missions, building chapels, and employing missionaries. It is impossible to tell the full story of the benefit this trust is to Home Missions. In addition to the actual work done, it has been a great stimulant to our work, creating interest and generating enthusiasm among our missionaries.

## ANNIE W. ARMSTRONG OFFERING

We rejoice in the interest Woman's Missionary Union has taken, and is taking, in the work of winning the homeland for Christ. The recurrence of the season of prayer and the offering made for Home Missions during this period is hailed with increasing interest by the many thousands of women in our churches. The missionaries supported by this offering are stars in the crown of Woman's Missionary Union.

## OPEN DOORS IN THE HOMELAND

The doors that have been opened to us in the past year and the calls to enter new and needy fields have been so numerous that we hesitate to give the accurate number. We are reporting 252 workers in this department, which is 33 more workers than we reported last year. These workers are caring for the work in 231 churches and 387 out-stations, making 618 centers of work which are cared for regularly. These fields report a church membership of 14,327. Sixteen new churches have been constituted in the past year and 64 new missions opened. There are 4,967 reported conversions, with 2,303 baptisms

learn the lessons of history as to unification and compromise on the basis of false ideas and principles. We must grow our courtesies but not at the expense of our convictions.

Baptists have not made their doctrines. We claim that they were handed down by a Divine Lord through an inspired Bible, and it is not our duty to re-make them nor change them, but our duty to know them, love them, live for them, proclaim them, and if need be die for them.

The Christian world not only needs to get together to do the will of Christ, but they pre-eminently need to get together on Christ's way out in the New Testament. The world needs to learn that the best things of the world have come to us today because of certain great, unfaltering, heroic leaders of the past who refused to bow their knees to Baal.

(Continued on page 14)

and 824 by letter or restoration, making 3,127 additions to the churches fostered by the Home Mission Board.

## WORK WITH FOREIGN-SPEAKING PEOPLE

Last year the Board appointed Rev. J. L. Moyer as associate field secretary of the Spanish-speaking work. He is located at 1021 S. Mesquite St., San Antonio, Texas. The people of Texas, both Anglo and Mexican, are giving him and Mrs. Moyer most hearty cooperation in the work. We have 112 workers among Spanish-speaking people, serving 100 churches and 134 out-stations.

At Tampa, Fla., we have Rev. and Mrs. J. P. Silva and Miss Aurelia Baez as faithful missionaries. Also recently the Board arranged to enter the work among the six thousand Cubans of Key West, Fla., and Rev. Y. T. Shehane is serving as director of this new enterprise.

Dr. J. F. Plainfield has supervision of the Italian work in Tampa, Fla. He gives the major part of his time as a general missionary to all Italian work.

Rev. and Mrs. Harvey Gray have completed their first year as Home Board missionaries in the Dyess Colony, Dyess, Arkansas. During this year the favor of God has truly been upon these faithful missionaries.

Our work among French-speaking people is divided into mission work and school work, although both of our schools are doing real mission work. Our French mission fields are Louisiana and central Illinois. In southern Louisiana we have thirteen workers serving six churches and seven out-stations; in central Illinois we have two workers, serving nine mission centers.

We have two French schools, Acadia Academy, Church Point, La., where the superintendent, Dr. Alfrde Schwab, reports 103 students of various nationalities, more than half of whom are preparing for some line of Christian service; and the Home Mission Board school at Pointe au Chien where brother Berkman DeVille and his wife are in charge.

The Home Mission Board has two centers of Chinese work. One is in the Delta region of Mississippi and Arkansas with Dr. Shau Yan Lee as the aggressive leader; and at San Antonio, Texas, we have another, where Miss Ollie Lewellyn has given her life for the Chinese people.

## OTHER NEGLECTED GROUPS

The mountain section of the Southern Baptist Convention territory is the largest and most challenging mission field that we have, and it is the most difficult. The problems confronting our missionaries are too numerous to mention. Only men and women whom God has called and equipped can succeed in winning and developing the people of the highlands in our territory. We have a total of 9 workers, 6 churches, and 24 mission stations in the mountain regions.

We report 7 workers among 45,000 deaf people in the Southland, 1 church, and 122 classes or mission stations.

There are 200,000 Indians in Southern Baptist Convention territory. Among these Indians we have 69 workers, of whom 49 are Indian themselves, and 20 white workers. They care for the work in 97 churches and 54 out-stations, with 5,291 church members.

—BR—

We notice that the reports going out from Kansas City about the uniting of the Methodist bodies, speaks of the "prelates" assembled to consummate the union. Goodbye Methodists! Whenever you get up in the "prelate" class you have ceased to be followers of Jesus, and are no longer even good Americans.

The commencement sermon to the graduating class of nurses in the Mississippi Baptist Hospital was preached in Calvary Church, Jackson last Sunday by Dr. H. M. King. The graduating exercises were held Monday night in the same church.

## WHY I AM THE KIND OF BAPTIST I AM—

(Continued from Page 3)

of the world. We need but to mention Israel. Mystery to all who try to know the philosophy of history is this people and their part in the development of the human race. None can declare with honesty that they could ever have become what they have been without the direction given them by the Eternal. Who can doubt the leading of some supernatural power in giving Moses the training he had? Child of a miraculous escape from infanticide, pampered pet of royalty, victim of all the scheming of the ancient courts, reared for the loftiest secular position the world knew, he yet remained calm, noble and loyal to the ideals of his mother. Placed in the midst of the culture of the past, he came to know the learning of the ancients, and, directed by the hand of God, he was thereby enabled to draw from the past and utilize for the future of his people the best of the earth's knowledge. Chosen of God for his role in history, we can understand how it came to pass that he became the father of jurisprudence, the author of democracy in government and the creator of the first vision of world empire under a spiritual king.

The selection of the location for the chosen people was also a miracle. Abraham could, under no conditions, have realized the strategic location of the Promised Land. Human eyes would have been to any other location as the site of a great nation. Yet, because of the plan of the ages, God foreordained that the little section of the globe known as Palestine should be chosen for the settlement of the people who were to give the world its finished religion with its Redeemer and Lord. Man's wisdom alone can never account for the fact that this natural center of the ancient civilization should have been chosen to this end.

Take as another illustration the Apostle Paul. Chosen of God as the Apostle to the Gentiles, he moved into untried fields and planted the Gospel in the hearts of the Roman Empire, not by his own choice, or because of his own volition, or through any prearranged plans, but because God foreknew the part that Europe would play in the colonization of the world and in the spread of learning. The trail of the cross across the centuries since Paul inaugurated the missionary movement has been one of the miracles of time. Why was Paul chosen? may readily be answered by one who knows of his masterly mind, his scholarship and his passionate loyalty to ideals. But how did he do what he did? can never be answered except by one who believes in predestination.

America herself is a miracle. Who but a believer in predestination can find any rational explanation of her early history and her part in shaping the course of human affairs? Discovered by a dreamer who was financed by a religious zealot; overrun at first by fortune hunters; settled by various nationalities, each eager to dominate the entire continent; beset for a century by wars which were planned in Europe; but at last, coming under the control of Great Britain and her liberty-loving peoples, she became the breeding ground for evangelical faith and enthusiastic missionaries of the cross. Before Abraham was called from Ur, before Moses recorded the law, before Paul was converted, before the missionary enterprise was ever launched, God had chosen the New World as the object of His special care. No other explanation has sense!

But why go further? Time will not permit one to tell of the multiplied evidence of the foreknowledge of God or of His working things after the good pleasure of His own will.

(CONTINUED NEXT WEEK)

—BR—

Pastor C. C. Jones reports 29 added to the church at Mendenhall during the meeting just closed; 22 of them by baptism. The preaching was by Rev. C. Z. Holland of Canton and was of the best. Fine material was brought into the church.



# Mississippi Woman's Missionary Union

## OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.  
Personal Service—Mrs. A. L. Goodrich, Clinton, Miss.  
Vice-President—Mrs. G. W. Riley, Clinton, Miss.

President—Mrs. Ned Rice, Charleston, Miss.  
Executive Secretary—Miss Fannie Traylor  
Young People's Secty.—Miss Edwina Robinson  
Mission Study—Mrs. W. A. Bell, Jackson, Miss.

Stewardship Leader—  
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.  
Training School Trustee—Mrs. J. L. Johnson, Jackson, Miss.

We are happy to announce that our offering for the Annie W. Armstrong Week of Prayer has gone beyond \$10,000.00. We are grateful indeed for this generous offering made by the women and young people of our state.

The following associations were 100% in societies reporting the first quarter and also in observing the season of prayer for home missions: Madison, Leflore, Tallahatchie, Clay, Noxubee, Oktibbeha, Winston, Leake and Newton.

Our president, Mrs. Ned Rice, challenged us in her message to the convention to have 100% of our societies observing one if not all our season of prayer this year. What these nine associations have done, all the others can do, if they will only make the attempt.

The following girls have made applications for entrance to the W.M.U. Training School for next session and have been accepted: Misses Georgia Mae Ogburn, Zadeen Walton, Edna Ruth Rea, Bessie Mae Purvis, Bertie Lightsey, Waudine Story, Mary Elizabeth Ainsworth, Cascile Middleton and Gladys Rivers.

One of our district stewardship chairmen taught "Larger Stewardship" to a W.M.S. out in the country a few weeks ago and of the 34 taking examination 12 were men. She says the men were a delight to teach. Some of the men were past 60 years of age, yet they pledged to begin tithing and serving God in their every day living. She says it was a spiritual revival from every standpoint. She also says she received the greatest blessing among them.

### Home and Foreign Missions Week at Ridgecrest, North Carolina

Two weeks at Ridgecrest Baptist Assembly that the members of Woman's Missionary Union look forward to and plan to attend are the Home and Foreign Mission weeks planned and supervised by the executive secretaries of these respective Boards.

The week devoted to Foreign Missions comes first this year, July 30-August 4, and is followed by the Home Mission Conference the week of August 6-11. Splendid programs will be arranged for each of these weeks with missionaries and southwide leaders as speakers.

The rates in the hotel are \$2.00-\$2.50 per person for room and meals. For detailed program and rates in cottages, write Mr. Perry Morgan, Manager Baptist Assembly, Ridgecrest, North Carolina.

### Junior Girl's Auxiliary Camps

The dates, places and directors of the camps are:

DISTRICTS 1 and 2—July 11-13—Castalian Springs (Durant).

Mrs. G. A. Carrothers

Mrs. O. O. Smith

DISTRICTS 3 and 4—June 12-14—University of Mississippi.

Mrs. Bert Ebeling

Mrs. S. B. Cooper.

DISTRICT 5—July 6-8—Legion Lake (Louisville).

Miss Edwina Robinson.

DISTRICT 6—June 15-17—Clarke College (Newton).

Mrs. A. B. Wood.

DISTRICT 7—June 5-7—Mississippi Woman's College (Hattiesburg).

Mrs. H. B. Longest.

DISTRICT 8—June 8-10—Southwest Junior College (Summit).

Mrs. E. T. Harvey.

## ROYAL AMBASSADOR GAMES

### Castalian Springs—Near Durant

Already entire Chapters are making their plans to attend the Camp this summer. Because of the overflow crowd last summer we plan to have two Camp periods this summer.

Intermediate R.A.'s—June 6-10—Cost \$5.00

Junior R.A.'s—June 10-13—Cost \$4.00.

Note carefully Intermediate boys will not be expected to arrive at Camp until after lunch, Tuesday, June 6th. Registration will begin at two o'clock and their camp closes after lunch Saturday, June 10. Junior boys will not be expected at Camp before eleven o'clock Saturday morning, and their camp closes after lunch Tuesday, June 13th. This is most important since one camp will be closing and another opening the same time. Please observe the hour for arrival.

We have one of the finest group of teachers and speakers that we have ever had! Just come and see. We have a splendid surprise for you—just a hint, something to "do and make."

REV. C. Z. HOLLAND,  
Camp Pastor.

BILL HUFF,  
Camp Director.

EDWINA ROBINSON,  
Young People's Secretary.

SPECIAL FEATURE—Class for Counselors taught by a man who is well fitted to teach the class.

An excerpt from a letter written by one of the College Y.W.A. presidents of last year, who is now teaching.

"Several unsuccessful attempts had been made in the church before to organize a Sunbeam Band. When I was appointed by the W.M.U. shortly after arriving from school last year to make an attempt, I met discouragement from the former unsuccessful leaders and found the mothers uninterested, with very few exceptions.

I saw that if the Sunbeam was going to last, it would have to grow slowly, carefully and with a foundation of solid rock. There have been times—so many of them—when I have wanted to give up. But I couldn't. Those eager, trusting little eyes, those little faces with their yearning souls shining through—I had to go on! If I or some one else didn't satisfy their natural yearning after knowledge, some one or something else would perhaps in the wrong way. I couldn't quit. The Lord wouldn't let me! And thanks be unto Him, He's brought it through. In about 30 minutes I will go going down to the church to meet them with the assurance of interest and attention."

—BR—

Rev. J. R. Smallwood goes from Trinidad to Wilmer, Texas, and will take graduate work at the Southwestern Seminary.

A request from Rev. O. C. Hicks, Walnut: "The N. E. Miss. Pastors' Conference meets on Tuesday after third Sunday. Ask all to come. Be sure to write me from all the churches how many are coming so we can prepare lunch."

Rev. E. N. Patterson is installed as pastor of the church at Pelahatchie. He was formerly pastor at Pascagoula and came by way of the Baptist Bible Institute. On Friday of last week the W.M.U. at Pelahatchie gave the pastor and his wife a pleasant reception on the lawn of Mrs. Susie Massingale.

First Church, Brookhaven, will have Mr. Alton E. Harvey as pastor's assistant beginning about June 15. He is a native Mississippian, honor graduate of State Teachers College at Hattiesburg and is now finishing his work for the master's degree in music at the Cincinnati Conservatory. He has experience as soloist and choir director.

"Send her away, for she crieth after us." Thus the disciples of Jesus made request for the Syrophenician (or Canaanitish) woman when she begged for her daughter to be healed. Doubtless these disciples thought they were more compassionate than Jesus when they interceded for her. Probably many of us make the same mistake, for when we pray for others to be helped or saved we sometimes seem to think we must persuade the Lord to be good. No, whatever compassion we have come from him. He waits for us to share in his ministry of mercy, and wants us to make supplication. He chooses in his goodness to let us have a share in his ministry to men. We can be thankful for that. Our own intercession is often mixed with selfish motives, but his goodness is all in love and mercy. The disciples would have the woman blessed that they might not be bothered with her. Even so our Lord hears and answers our petitions, for his grace and love are infinite.

To the Canaanitish woman Jesus said, "Great is thy faith." It was a faith that would not let go; that would not give up when the answer was delayed; that would not turn back when rebuffed. Everything was at stake with her and she could not afford to quit. Even so we ought to learn to keep on praying and not to give up. A lost world depends for its salvation today upon our constant supplication and intercession. God forbid that we should sin in ceasing to pray.

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Board

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## East Mississippi Departments

By R. L. L.

### Rest for

As the day is  
little birds are singing  
drowsy, the rooster  
by barnyard  
plaintive notes, and  
after the long night  
mind goes back to  
parents used to

"On the other side  
In the sweet field  
Where the tree of life  
There is rest for

I hum the song  
pretty soon I am  
sleep which is  
at six o'clock. I  
have such a  
"There's a rest  
hope and my  
As to death,  
Another song  
sing:

"Why should we  
die?  
What timerous  
are.

Death is the goal  
And yet we die  
Belief in God  
of death, for  
"The Rest for

A card from  
of Union, Miss.  
the recent death  
Richard Clifton  
under such  
the Lord and  
him on the  
Clifton seem

Brother K.  
Valley Baptist  
closed our  
believe I told  
have brother  
Clinton, to p  
Thompson to  
came for ba  
letter, one  
was, you see  
They are no  
first of a ty



Thursday, May 18, 1939

# The Baptist Record

Published every Thursday by the  
Mississippi Baptist Convention  
Board

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P. I. LIPSEY, Editor  
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## East Mississippi Department

By R. L. BRELAND

### Rest for the Weary

As the day is breaking and the  
little birds are singing at my win-  
dowsdow, the roosters in the near-  
by barnyard are sounding their  
plaintive notes, one is so tired af-  
ter the long night. At this time my  
mind goes back to an old song my  
parents used to sing:

"On the other side of Jordan,  
In the sweet fields of Eden,  
Where the tree of Life is blooming,  
There is rest for me."

I hum the song in my mind and  
pretty soon I am off into another  
sleep which is broken by the gong  
at six o'clock. It is awful sweet to  
have such sweet consolation.  
"There's a rest for me." That is my  
hope and my consolation.

As to death, "There is no death."  
Another song my parents used to  
sing:

"Why should we start and fear to  
die?

What timerous worms we mortals  
are.

Death is the gate to endless joy,  
And yet we dread to enter there."

Belief in God takes the fear out  
of death, for it is the entrance into  
"The Rest for the Weary."

A card from Mrs. Abbie Chipman  
of Union, Miss., Route 4, tells of  
the recent death of her husband,  
Richard Cliburn. The only advice  
under such occasions is to look to  
the Lord and await the call to join  
him on the other side. Brother  
Cliburn seemingly was a good man.

Brother Kermit Cofer, of Water  
Valley Baptist Church, says: "We  
closed our revival Sunday night. I  
believe I told you that we would  
have brother Barney Walker, of  
Clinton, to preach, and brother Otis  
Thompson to lead the singing. Ten  
came for baptism, twelve came by  
letter, one came by statement. It  
was, you see, successful in all ways.  
They are now at Cleveland in the  
first of a two weeks' revival series

in their own tent which they have  
bought for that purpose. Brother  
Howard is this and next week in a  
revival at Vicksburg."

A letter from Mr. and Mrs. G.  
W. Malone of Pittsboro brings a  
message as to the work of the  
church there. These people are dear  
to my heart and any progress is en-  
couraging to me. May the Lord  
bless pastor and people.

A card from Dr. Clyde L. Bre-  
land, of Richmond, Ky., says all are  
well. Things are progressing nice-  
ly. He is kept busy.

A letter from Miss Gabrella  
Crenshaw, formerly of Neshoba  
County, Miss., says: "I have been  
out here in Artesia, New Mexico,  
about a month. I think I will like  
it fine, but I find things so differ-  
ent." She is out there for her  
health.

A card from Mr. and Mrs. Ethel  
Johnson, of Coldwater, Neshoba  
County, says things are moving  
nicely out there. The church seems  
to be progressing well.

Cards and letters keep me in-  
formed as to the progress of the  
work in good old Mississippi. My  
address: San Antonio, Texas, c/o  
W. O. W. Hospital.

—BR—

### BLUE MOUNTAIN B.S.U.

—O—

The installation service for the  
1939-40 B.S.U. Council of Blue  
Mountain College was held at Low-  
rey Memorial Baptist Church, Sun-  
day evening, May 7.

Members of the old and new  
councils dressed in white and sat  
in a body. The retiring president,  
Elizabeth Williams of Utica spoke on  
"Vessels for the Potter's Use." She  
was followed by Miss Lois Brimm  
of Memphis who used as her sub-  
ject, "Clay in the Master's Hands."

Mr. Chester Swor, Clinton, pre-  
sented the message of the evening,  
"The Master Sculptor." In this most  
inspiring talk Mr. Swor pointed out  
some of the characteristics of the  
Master's technique in molding lives.  
The Master Sculptor can use our  
talents no matter how small they  
may be.

The following girls who make up  
the new B.S.U. Council were pre-  
sented by Miss Mary D. Yarborough,  
student secretary:

President, Lois Brimm, Memphis;  
vice-president, Mary Brown Wil-  
burn, Durant; social chairman,  
Dorothy Gwin Harpole, Eupora; de-  
votional chairman, Elsie Myers, Du-  
rant; director of extension work,  
Dorothy Pearson, Macon; chorister,  
Mae Blanche Sensing, Nashville,  
Tenn.; pianist, Sarah P. Boland,  
Tralake; treasurer, Annie Jo Till-  
son, Sylvarena; secretary, Martha  
Lynn Brame, Yazoo City; S. S. rep-  
resentative, Julia Long, Starkville;  
reporter, Marion Dempsey, Lexing-  
ton, Mass.; B.T.U. director, Eliza-  
beth Majors, Ripley, Tenn.; Y.W.A.  
president, Frances Joffers, Glencoe,  
Ala.; Methodist representative,  
Josephine McKie, Pickens; faculty  
representative, Miss Ruby Talbot,  
Ashland.—Marion Dempsey, Re-  
porter.

—BR—

### WATER VALLEY

—O—

April thirtieth marked the clos-  
ing of a fifteen-day revival in First  
Church here at Water Valley. The

Rev. Barney W. Walker did the  
preaching and brother Otis Thomp-  
son was in charge of the music.  
Services were held both morning  
and evening, and services were con-  
ducted on the street each Saturday  
afternoon of the series. On the first  
Sunday after the beginning of the  
revival, brother Walker held a  
special service for men only, and  
on the closing day of the revival  
the women were brought together  
in a similar special service. The  
messages in word and in song by  
these consecrated brethren were  
truly reviving messages to the  
Christians of the community, and  
we are thankful to God that He  
sent them our way for the two  
weeks. Then came for baptism dur-  
ing the services, twelve came by  
letter, and one came by statement,  
making a total of twenty-three ad-  
ditions to the church.

They went from here to Cleve-  
land, where they are in the midst  
of a tent revival which will con-  
tinue for two weeks. You are re-  
quested to join in with the Chris-  
tians here in prayer that the effects  
of their presence here may never  
be allowed to wane, and that their  
efforts to glorify God at Cleveland  
may be blessed.—Kermit R. Cofer.

—BR—

### S. S. ATTENDANCE, MAY 14th

Jackson, First Church	1021
Jackson, Calvary Church	1007
Jackson, Northside Church	119
Jackson, Daniels Church	135
Jackson, Griffith Church	672
Jackson, Davis Church	261
Clarksdale Church	454
Richton Church	253
Shelton Church (Jones Co.)	111
Centreville Church	79
Utica Church	118
Laurel, First Church	449
West Laurel Church	575
Laurel Second Avenue	326
Shuqualak Church	115
Crystal Springs Church	317
New Albany Church	423
Brookhaven Church (May 7)	500
Moselle Church (Jones)	111
Glenfield (Union County)	69
Brookhaven Church	516

—O—

### B. T. U. ATTENDANCE, May 14th

Jackson, First Church	230
Crystal Springs Church	110
Jackson, Davis Church	184
Utica Church	61
Jackson, Calvary Church	174
Moselle Church	42
Jackson, Northside Church	57
Clarksdale Church	154
Glenfield Church	73
Jackson, Daniels Church	67
Brookhaven Church (May 7)	160
West Laurel Church	251
New Albany Church	89
Brookhaven Church	150

—O—

### BROTHERHOOD ATTENDANCE

West Laurel Church	34
Jackson, Griffith Church	273

—BR—

### AT BOLATUSHA

—O—

We have no Baptist Church here  
but a second grade Sunday school  
in the community. I've visited al-  
most every home in the community  
and given out tracts. I now feel  
as if we need a good evangelist  
to preach for us a few days. There  
are only four active Baptists here  
and we have done a part. We may  
not have done our best. I've been



Marjorie Barnett, Carthage, Mis-  
sissippi, has been president of the  
Belhaven Baptist Students Union  
for the past year. Marjorie has made  
a very capable presiding officer and  
has built up an active organiza-  
tion on the Belhaven campus. On  
May 1, she was succeeded by Doris  
Pullen, Kosciusko, Mississippi, and  
for the rest of the school year the  
old and new president will work to-  
gether, with the help of a joint  
council.

The Baptist students meet every  
other Sunday for a program of in-  
spiration and a study of denomi-  
national activities. The Executive  
Council, made up of the officers  
of the Baptist Student Union, meets  
regularly twice each month to plan  
the coming programs.

The newly elected Council mem-  
bers are: Doris Pullen, Kosciusko,  
president; Willard Maddox, Eupora,  
Miss., first vice-president; Alwilda  
Montgomery, Jackson, Miss., second  
vice-president; Hilda Coen, Hazle-  
hurst, Miss., third vice-president;  
Grace Bennett, Hattiesburg, Miss.,  
secretary; Etta Mae Keys, Magee,  
Miss., treasurer; Minnie Pearl  
Bryant, Leakesville, Miss., reporter;  
Bobbie Mangum, D'Lo, Miss., chor-  
ister; Jean McCraw, Arcola, Miss.,  
pianist; Margaret Causey, church  
representative; and Henry Love, as-  
sistant pastor of the First Baptist  
Church represents the Baptist pas-  
tors of the city. Dr. Dorothy McCoy  
is the faculty advisor.

praying a lot and am depending  
on the Father to send us some help  
any one that reads this and feels  
the call. We're looking for you.—  
Mrs. Bryan Hudgins.

P. S.: If anybody can come, let  
us know when you can come.

—BR—

Stasia: "Ninety-nine women out  
of a hundred are naturally gener-  
ous."

Rody: "Yes, where one woman will  
keep a secret, 99 will give it away."

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## Sunday School Lesson

By BRACEY CAMPBELL

Lesson for May 21  
BEVERAGE ALCOHOL AND THE HOME  
(Social Aspect of the Liquor Problem)

Bible Texts: Jeremiah 35:5-10;  
Ephesians 5:15-21; 6:1-4.

### I. Refusal of the Rechabites. Jer. 35:5-10.

There were a family of men who seem not to have been Israelites, either by origin or adoption, but they were worshipers of Jehovah, intense in their loyalty to their convictions. These convictions were family convictions. They would not disobey the command of Jonadab, their father, son of Rechab. Jonadab had commanded them; they had obeyed that command for quite 250 years before this test of them was made.

What may have been the object which led Jonadab to command his children to continue in the life of the desert, never dwelling in houses and ever maintaining the life and customs of a nomad tribe of the desert does not concern us here. What does concern us is the persistence of principle of life well-drilled into the children in a home, the persistence of home ideals, of home training, of home influence. What does concern us is the influence a father has over his children, in this case, a good influence on the whole.

We are not to think that wine was offered these Rechabites on this occasion in the hope that they would drink it, or in the belief that they would do so. The prophet caused this test to be made in order that he might use the refusal of the Rechabites to point a lesson which he wished to teach the inhabitants of Jerusalem. They were to become the illustration of the steadfast, faithful, loyal heart, and so they did become, and so they are. They stand for men who will make an engagement and keep it under the strongest possible solicitations to prove unfaithful. The prophet used their refusal to drink to call attention to their loyalty to a father, whereas the children of Judah and of Jerusalem would not even be loyal to the God of their fathers. Here, then, the lesson was an effort to teach by pointing a contrast between the good and the bad, in the hope that the good would shame the bad and lead them to adopt the spirit of the good.

But I want you to notice the persistence of the home instruction. Away back two and a half centuries before, an ideal had been put into a home, and the succeeding generations of the children of that home had been true to that ideal. In too many cases now, no ideal is consciously put into the hearts of the children of any home. The result is that there are no fixed ideals in many homes. The inmates in all too many of our homes have no fixed standards of conduct. Their

courses in life are like that of a ship without a helmsman. They veer from one to another point of the compass with no fixed line of advancement in mind, and they are never aiming definitely at any given point.

These Rechabites said, "We will drink no wine." It might have been said to them, "But this wine is not intoxicating, this is light wine." "We will drink no wine." Why do you drink wine anyhow? I do not drink wine. I "drink no wine," myself, but if I did, I should not care to drink wine which did not contain what it takes to make wine. We now have on the market a brand of coffee which is said to contain no caffeine. I wonder why coffee drinkers would want to drink it. Wouldn't it be a bit like eating sawdust and calling it grapes? or wallowing naked in a snowbank while thinking of the warm sands on our southern seashore?

### II. Rules for the Regulation of the Individual Life. Ephesians 5:5-21.

This passage sets forth the sort of life a believer should live during evil days. Believers are set to dispel disbelief from the hearts of others. Believers are set as lights in the world to shine the light of the knowledge of God into the hearts of other people. If this is the function of believers, how careful ought they to be not to be darkness themselves. "Look therefore." "Be taking heed therefore" (Rotherham). It is a matter of the present. You keep on taking heed, all the time paying attention. "Exactly how you walk" (Rotherham). Pay attention to the exact manner in which you live. Walk wisely.—"Not like fools, but, on the contrary, as intelligent; buying up the opportunity, for the times are wicked" (Fenton). Intelligent men, wise men, are those who not only know the truth, but live according to it. What would you think of the intelligence of a man who finding some wood alcohol and knowing it was poison enough that a drink of it would kill him, nevertheless drank it for the momentary "kick" it gave him? Well, some men have been just that intelligent. What do you think of a physician who, knowing the deadly, weakening effect of narcotic drugs nevertheless deliberately uses them till he becomes an addict, a poor slave to the craving for the effect of the drug and utterly unable to shake that craving off? Well, you know a physician who has done that, don't you? Have you a very lofty respect for his wisdom?

Paul is here exhorting the readers of his epistle to neglect no opportunity to do good, but to embrace each one all the more eagerly because the days in which we live are evil. These are evil days. Evil stalks the land today and it will stalk the land tomorrow. The inescapable obligation of the Christian is to confront it at every turn and combat it.

He offers a fine alternative to the drunken life. "Do not over-indulge in wine—a thing in which excess is so easy—but drink deeply of God's spirit." (Weymouth). Paul was familiar with the spectacle of

intemperance in drink, and never lost an opportunity to express his abhorrence of the shameful habit. In these days we are accustomed to hear people condone the habit of intemperance as no more than an indiscretion into which on festive occasions genial men are sometimes betrayed, an indiscretion whose effects will wear away with the night shades and leave not a wrack behind. But science and common-sense know better than that. They have learned long ago this little lesson in arithmetic, mental arithmetic, yes, and nervous arithmetic, yes, and physical arithmetic, yes, and business arithmetic. Drink, strong drink: 1. Adds to nervous troubles. 2. Subtracts from physical energy. 3. Multiplies aches and pains. 4. Divides mental powers. 5. Cancels interest in work. 6. Discounts chances for success.

But I have got off my subject again. We ought to be talking about drink and the effect of it upon the home, and the alternative to drink is a stimulant in the family circle, and the alternative offered by Paul is successive deep draughts of the Spirit of the Living God. There is nothing else in the world so stimulating as the vitalizing breath of the blessed Spirit. He enables men where else they could not accomplish. He leads men where else they could not go. He enlivens the best in men and subdues the worst. His enemy could not go. He enlivens the best in men and stimulates the worst. The Spirit leaves in the heart which has once been filled no wasting deposit of vain regret. Under the stimulation of the Spirit, men do not the things which afterwards rise to shame them.

In your homes you have this further alternative: "Speaking among yourselves with psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord" (Weeks). Do you sing hymns at home? Do you fathers sing with your children, and speak to them of the precious messages in the songs of Zion? Try it. "Giving thanks at all times for everything, in the name of our Lord Jesus Christ, to the God and Father; supporting one another in a reverence of Christ" (Fenton). Here is material for a dozen sermons. Does Paul mean that we are to learn to give thanks for everything, for misfortune? for financial reverses? for tribulation? for disease? for death? The answer Paul gives is, "Giving thanks at all times for everything."

And then support one another. Now that is most easy to think and most difficult to do.

### III. Home Duties of Christians. Ephesians 6:1-4.

"Children, as Christians obey your parents, for that is right. 'You must honor your father and mother'—that is the first commandment accompanied with a promise—'so that you may prosper and have a long life upon the earth.'" (Goodspeed). Christian children must obey their parents. Of course this was written to the inmates of a Christian home. There is a home near my little church here in which the father has, I understand, repeatedly forbidden his wife and children to attend church, and who

becomes enraged at them for attending; but the boys come right along, and I believe the Lord is calling one of the boys to preach. These words of Paul are addressed to the inmates of a Christian home.

A word to fathers. "Fathers, do not provoke your children to anger, but bring them up in the discipline and admonitions of the Lord" (Weymouth). Nurture them, discipline them. Educate them. Lead out their innate abilities, capacities, you may say, "discover their talents," if you know what you are talking about. Then give them the needed instruction. There is Christian instruction to suit every talent, or capacity. Happy the father who discovers what his boy was made for and helps him to fit. But do not provoke them to anger. There are different ways of doing anything. Did you know a father who tried to do the best for his children, but did it in such a way that they were not helped but repelled by the father's efforts to help them. I have seen that over and over again. Some preachers have ruined their children that way.

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## Sunday School

E. C. WILLIAMS,  
JOHN A. FARMER,  
MISS RUBY TAYLOR.

### Mississippi

Mississippi is one of all the states in number of new movements organized in January. We are to all those who these new departments have made it possible ministry of the to be extended to a not, for any reason meeting on Sunday. Remember, the Board is giving from package of literature Extension department in your school and we shall gladly give age for you.

### Vacation Bible

Waltham county, association to plan clinic on the Vacation work. The association Bible School leader, has planned held in the Baptist town, on Wednesday. There are thirty association, a number from all these one-day clinic to practical and infirm to promote Vacation. The Sunday School furnish some clinic, and will of association that this way the church had these schools opportunity to the work of the of situations. Of things about the they can be motivated in any rural, village, The prospect the brightest of the Vacation Many churches that have never in this time boys and girls chance to give hours of Bible revised program

### The prospect

the brightest of the Vacation Many churches that have never in this time boys and girls chance to give hours of Bible revised program The books the Baptist Board new series for and books for now in stock except the International be the latter schools wanting this can get the old series necessary for now and get the faculty so the books in

### Jones

Jones county a county-wide This is done ing every Baptist locate definitely every unaffiliated every Sunday This is r



Thursday, May 18, 1939

## Sunday School Dept.

E. C. WILLIAMS, SECRETARY  
JOHN A. FARMER, ASSOCIATE  
MISS RUBY TAYLOR, ELEMENTARY SECY.

## Mississippi First

Mississippi is easily in the lead of all the states in the South in the number of new Extension departments organized since the first of January. We are deeply grateful to all those who have organized these new departments and thus have made it possible for the helpful ministry of the Sunday school to be extended to all those who cannot, for any reason, attend classes meeting on Sunday.

Remember, the Sunday School Board is giving free an introductory package of literature to every new Extension department. Organize one in your school and let us know and we shall gladly get the free package for you.

## Vacation Bible School Clinic

Walsh county is the first association to plan for an all-day clinic on the Vacation Bible School work. The associational Vacation Bible School leader, Mrs. Ottis Magee, has planned this clinic to be held in the Baptist Church at Tybertown, on Wednesday, May 31.

There are thirteen churches in the association, and representatives from all these will meet for this one-day clinic to discuss in a very practical and informal way just how to promote Vacation Bible Schools. The Sunday School Department will furnish some one to direct this clinic, and will do the same for any association that will plan one. In this way the churches that have not had these schools can have a splendid opportunity to observe and discuss the work of the schools in all types of situations. One of the glorious things about these schools is that they can be most successfully promoted in any church anywhere—rural, village, town, city.

The prospects for this year are the brightest ever in the history of the Vacation Bible School work. Many churches, large and small, that have never had one, are coming in this time. Let's not fail our boys and girls in this wonderful chance to give them these additional hours of Bible study and well-supervised programs.

The books can be ordered from the Baptist Book Store, Jackson. The new series for this year is the B, and books for each department are now in stock in the Book Store, except the Intermediate, and it will be the latter part of May. However, schools wanting books earlier than this can get Intermediate books of the old series, so that no delay is necessary for your school. Plan one now and get the time all set and the faculty selected and enlisted and the books in hand early.

## Jones County

Jones county association is making a county-wide religious census. This is done with a view to finding every Baptist possibility and to locate definitely every lost person, every unaffiliated Baptist, and every Sunday school prospect.

This is most commendable and

certainly will result in the salvation of many, as well as leading many unenlisted Baptists to an active part in the program of their churches. They plan to follow this with a revival meeting in every church in the association this year, and they are also aiming at 100% in Vacation Bible Schools in the association.

We congratulate our Jones county leaders on this worthy program, and commend it to other associations as a real, challenging program for helping every church.

—BR—

## SOURCES OF STRENGTH—

(Continued from Page 1)

This brings us face to face with the unchanging truth of the text. Our hope for material and spiritual recovery is in the Lord himself and a right relation to him. It is just at this point that we have the taproot of every perplexing and bewildering problem that confronts us in the home and in the state: not that we have gone off the gold standard, but we have gone off the God standard. We have substituted human cleverness for divine wisdom. We have depended upon the acts of Congress instead of the acts of God. We have been looking to Washington instead of Jerusalem. We have largely forsaken the fountain of water, and hewn out for ourselves cisterns, broken cisterns that can hold no water.

"God's in his heaven, all's right with the world." As a bit of pious poetry, this sounds good but it simply is not true. All will never be right with the world until the world is right with God.

## The Harbor of His People

The word "hope" has been translated as "harbor" and so our text may well read "the Lord will be the harbor of his people." This suggests to our mind a sheltered place of security; a port of protection; a haven of rest. With impressive repetition the Scriptures emphasize the sweet and supporting thought that the Lord is our refuge and strength, a very present help in trouble.

According to the Bible, life is a race, and a pilgrimage, and a journey, and a battle. It is a shuttle in a loom, an arrow in its flight, and a tale that is told. It is a garden to cultivate, a vapor that soon vanishes. It is an ocean voyage. It is no new nor strange figure to liken life unto the rolling sea with its grandeur, majesty and mystery. Sometimes disturbed and anxious; sometimes peaceful and attractive, and sometimes tumultuous and foreboding, the sea is an appropriate symbol in which is reflected the various experiences and the corresponding emotions of human life. "They that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and his wonders in the deep. For he commandeth, and raiseth the stormy wind, which lifteth up the waves thereof. They mount up to the heaven, they go down again to the depths: their soul is melted because of trouble. They reel to and fro and stagger like a drunken man, and are at their wit's end. Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses. He maketh the

storm a calm, so that the waves thereof are still. Then are they glad because they be quiet; so he bringeth them unto their desired haven." (Psalm 107: 23-30.)

It is not always easy to face life. With its diseases and hatreds and wars and calamities, it is often like surly waves and contrary winds. But filled with forebodings and anxieties, stalwart Christian mariners look away unto Jesus and, bless God, we find in him, the Captain of our Salvation, an anchorage both sure and steadfast, fullness of joy, pleasures forevermore, and the perfection of earthly and heavenly felicity.

"O Maker of the Mighty Deep  
Whereon our vessels fare,  
Above our life's adventure keep  
Thy faithful watch and care.  
In Thee we trust, whate'er befall:  
Thy sea is great, our boats are small.

"We know not where the secret tides  
Will help us or delay,  
Nor where the lurking tempest hides,  
Nor where the fogs are gray.  
We trust in Thee, whate'er befall,  
Thy sea is great, our boats are small.

"When outward bound we boldly sail  
And leave the friendly shore,  
Let not our hearts of courage fail  
Until the voyage is o'er.  
We trust in Thee, whate'er befall,  
Thy sea is great, our boats are small.

"When homeward bound, we gladly turn,  
Oh! bring us safely there,  
Where harbor-lights of friendship burn  
And peace is in the air.  
We trust in Thee, whate'er befall,  
Thy sea is great, our boats are small.

"Beyond the circle of the sea,  
When voyaging is past,  
We seek our final port in Thee;  
Oh! bring us home at last.  
We trust in Thee, whate'er befall,  
Thy sea is great, our boats are small."

—Henry van Dyke.

## The Place of Repair

The word "hope" is also translated "place of repair," and so our text may well read: "the Lord will be the place of repair for his people."

The glory of the Lord is seen in the magnificent pageantry of sun and moon and stars, for "the heavens declare the glory of God." The glory of the Lord is seen in the seedtime when all nature is aglow with riotous color and sweet with the perfume of flowers. The glory of the Lord is seen in the harvest when "the frost is on the pumpkin, and the fodder's in the shock." But the noontide fullness of his glory is not seen in all the realm of creation

—it is seen in that rich forbearance which re-creates that which is marred and broken by sin. There is no more sublime activity and energy than that which is employed in taking broken hearts and broken lives and broken homes, and making them over again.

A bird lover gave up the comforts of his home to go and live as a bird-watcher on an island sanctuary. He lived among the birds and came to know them intimately. One day, a lovely sea bird was found on the shore unable to use its wings because they had been fouled by slime. He approached the bird, which immediately fled in terror from his presence; however, he finally caught the bird which immediately tore his hands with its sharp beak. But he held it until it lay peaceful in his hands. He then cleansed every feather of the slime until the wings were free. Then he threw the bird into the air. With the blood from his hands, red upon its plumage, it soared free once more to beat its wings against the gates of the sun. The emblem of our liberty is a cross and an empty tomb. All power in heaven and earth is given unto our crucified Lord to make you, even you and me, over again.

"I played with my blocks, I was but a child,  
Houses I builded and castles I piled;  
But they tottered and fell, all my labor was vain,  
But my father said kindly, "We'll try it again."

"I played with my time, what's time to a lad,  
Why pour over books? Play, play and be glad.  
Till my youth was all spent like a sweet summer rain,  
But my father said kindly, "We'll try it again."

"I played with my soul, the soul that is I,  
The best that is in me I smothered its cry.  
I lulled it, I lulled it, and now, O God, the pain!  
But my father said kindly, "We'll try it again."

Oh, my brethren, the surest way forward morally and socially and religiously is to come back unto the Lord, who will have mercy upon us, and to our God who will abundantly pardon.

"Oh God, our help in ages past  
Our hope for years to come,  
Our refuge from the stormy blast  
And our eternal home."

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# The Children's Circle

MRS. FRANCES LIPSEY STEELE

(Address all communications to Mrs. Frances Steele, Magee, Miss.)

My dear children;

A beautiful letter from our Miss McSween is the first one to greet you on our page this week. She is beginning her missionary work in Houston, Texas, and reminds us that her work is also our work, because we had a small part in helping her to prepare it. No matter where she goes, she will always be "our Miss McSween."

You will be sad to hear that I have received a letter from the daughter of dear Mrs. Sallie McCall, telling us that she died on the twenty-fifth of April. We shall surely miss her helpful, interesting letters reflecting her beautiful Christian character, but we are grateful for the inspiration which she has been and rejoice in the reward to which she has gone.

Besides the gifts included in the letter, we also have received from Carolyn and Bengy Clark at Florence, dues for their quarter-to-two club. We are grateful to this five year old little girl and her one year old brother—also to the parents who remember to help—for this contribution. And again we say "thank you" to all who are helping to promote our causes.

With love,

Mrs. Frances Steele

## BIBLE STORY

Philip and the Ethiopian Eunuch  
(Read Acts 8:26-40)

In the midst of the great revival in Samaria, the Lord spoke to Philip and told him to go through the wilderness on the road from Jerusalem to Goza. Philip obeyed and went. As he was walking down the hot, dusty road, a man from the land of Ethiopia, who was a eunuch, an officer of the queen of Ethiopia, having charge of all her treasure, came that way. He had been up to Jerusalem to worship, and now as he was returning in his chariot, he was reading the scripture. The part which he was reading was the passage where the prophet Isaiah was telling of the coming of the Savior who would die for the sins of the world. The Spirit of the Lord spoke to Philip and said, "Go near to the chariot and join the eunuch." Philip immediately ran and came near to the chariot. Hearing the eunuch reading aloud, he asked him "Do you understand what you read?" The eunuch answered that he needed someone to help him and invited Philip to come up into the chariot and sit with him. Then he asked Philip what the prophet meant; if he was speaking of himself or another. Philip took the words which he was reading and from them told him about Jesus, and showed him that Jesus was the one of whom the prophet wrote. As they rode along, they passed some water by the roadside and the eunuch asked "Here is water. Why should not I be baptized?" Philip said, "If you believe with all your heart, you may." And the eunuch said "I believe that Jesus Christ is the Son of God." He stopped the chariot and both Philip and the eunuch went down into the water and Philip baptized the eunuch. When they were come up out of the water, the Spirit sent Philip to some other work and the eunuch went home happy because he had heard about Jesus and become one of His disciples.

Picayune, Miss.,  
May 6, 1939

Dear Mrs. Steele and children;  
Let me attempt to express my deepest gratitude for the help I have received from you this session of school. The Lord used you to help me finish my school work and I

am grateful for everything you have done.

I am going to Houston, Texas, as city missionary the fifteenth of May. I will need your prayers as I start the work there where mission work is needed so much. There will be many opportunities to serve my Lord in that growing city. As I serve there I want you to feel that you have a part in the work because you have helped me.

Our commencement exercises were fine. We had Dr. John Jeter Hurt of Union University, and Dr. Elliot of Hammond as guest speakers. There were twenty-six of us to graduate this session.

May God's richest blessings be upon each of you as you continue your services from year to year.

Yours in Christian service,  
Lizzie McSween

Carthage, Miss.,  
May 1, 1939.

Dear Mrs. Steele:

In my first letter I said I would write again and that was before Christmas but now that school is out I decided to write.

I still enjoy the Children's Circle. I like to go to Sunday school. Your letters are very interesting and so are the Bible stories.

I am enjoying sleeping late and being lazy since school is out. I am sending twenty-five cents to be used where you need it most. I must close.

Your friend,  
Josephine Barnett

We are glad to hear from you again, Josephine. Thank you for this generous gift which you send.—F.L.S.

Spanish Ft., Miss.,  
April 23, 1939.

Dear Mrs. Steele;

I am sorry I have waited so long to write to your page again.

I am sending a poem that I composed.

## BEAUTIFUL SPRING

Oh, how I love the beautiful spring  
When birds are singing and green  
are the trees,  
When roses are budding and every-  
thing is bright as the sun.  
It's precious to me.

When the althea bushes are ready  
to bloom  
And a redbird nesting in every tree,  
In the whole wide world there's not  
one gloom.

It's precious to all,  
Not only to me.

Very sincerely yours,  
Louise Coghlan.

Brookhaven, Miss.,  
Route 3, Box 252,  
May 5, 1939

Dear Mrs. Steele;

I have just finished reading the children's page in the Baptist Record and I want to join the circle. I enjoy reading the children's page very much. I am in the seventh grade. I am 12 years old. I am sending the answers to this week's puzzle.

Your friend,  
Anna Alice Case.

Anna Alice, your answers are good. You have probably already seen the answers from Shirley Stanley in last week's paper. Thank you for your interest.—F.L.S.

Star, Miss.,  
May 5, 1939.

Dear Mrs. Steele;

I have never written to the Children's Circle but I really enjoy reading it. The whole page is very interesting, especially the puzzle and Bible study.

I am a member of the Antioch

Baptist Church. I attend Sunday school and B. Y. P. U. regularly, and enjoy them very much.

I am enclosing the answers to last week's puzzle, and twenty-five cents. Fifteen cents is for Miss McSween's scholarship and ten cents for the Baptist Orphanage.

A friend,

Daphne Sandifer

Daphne, we are glad that you didn't wait any longer to write to the Children's Circle. Thank you for your gift. I know you'll be interested in Miss McSween's letter which comes to us this week.—F. L. S.

Route 2,  
New Albany, Miss.,  
May 5, 1939.

Dear Mrs. Steele;

I have been reading the Children's Circle every week and I enjoy it. This is the first time I have written to you. I am sending five cents for you to use where it is needed.

I am sending the answers to this week's puzzle. I hope they are right.

Yours truly,

Ezelle Whisenant

Now that you have made a beginning, you must write often, Ezelle. We appreciate your offering very much and are glad you answered the puzzle.—F.L.S.

Burns, Miss.,  
May 6, 1939.

Dear Mrs. Steele;

I haven't written to the Children's Circle before. I have been reading it and became interested, so I have decided to write.

I am 15 years old, and will enter the tenth grade this fall. I am sending the answers to the last week's puzzle. I enjoy filling out any interesting puzzle. I am a member of the League. We have it every Sunday night. It surely is nice to be in some kind of organization.

I am sending ten cents to the Baptist Orphanage.

Your friend,  
Thelma Thompson

Accept a hearty welcome to the circle and a sincere "thank you" for the gift, Thelma. I'm sure it will be very helpful. These organizations are great in training us to be useful, aren't they?—F.L.S.

Courtland, Miss.,  
May 10, 1939.

Dear Mrs. Steele;

I am a girl eight years old and in the fifth grade at school. I go to Good Hope Baptist Church and I'm in the junior class. My teacher is Mrs. Ira Woodruff. She is a good teacher I think. There are eight boys in our class and three girls. I am sending ten cents. I hope I can send more the next time. I like to read the Children's Circle. I hope I can write again.

Your new friend,  
Jo Ann McMin.

We hope that you'll write again too, Jo Ann, and we want to thank you for this gift. The boys certainly outnumber the girls in your class. It seems to me to be unusual.—F. L. S.

Ocean Springs, Miss.,  
Route 1,  
May 11, 1939.

Dear Mrs. Steele;

\$1.00 for the orphans.  
Here I come creeping in  
Leading little billy by the chin  
He's looking sick, green and glum  
Because he's not a larger sum—

And I sincerely mean it. I wish it could have been ten instead. Sometimes I find myself wishing that I were able to do great things—I mean in a great way, and then lines of that good old song come to my mind.

"Hark the voice of Jesus calling  
If you cannot give your thousands  
You can give the widow's mite  
Or a glass of water . . ."

I will sign off with this question:  
Who was the mischievous ruler of the Israelites—ruler or judge?

Sincerely,  
C. A. P.

This dollar bill looks like a large



KREOLE CONVERTS

Those pictured above were converted in the revival at Kreole and baptized at the First Baptist Church of Moss Point.

sum to us, Mrs. "C. A. P." though I can understand your wish that it were more. I want to add two more lines of that good hymn from which you quote: "And the least you do for Jesus; Will be precious in His sight." Thank you very much.—F. L. S.

Drew, Miss.,  
May 8, 1939.

My dear Mrs. Steele;

I just want to tell you that we received several packages of literature from over the state and from other states in response to our appeal in the Baptist Record.

Thanks for all kindness shown us.  
Sincerely,  
Mrs. Irene Brewer.

Dear Mrs. Steele;

Enclosed is receipt for the \$6.25 received from the Children's Circle on Miss Lizzie McSween's scholarship. How grateful we are for all who had share in this!

We had our commencement exercises last Tuesday and I believe we had the best session in the history of our school.

Again thanking you, and with every good wish, I am

Yours cordially,  
W. W. Hamilton,  
President.

Jackson, Miss.,  
May 5, 1939.

Children's Circle:

Please accept our sincere thanks for your contribution of \$21.52 to Building Fund for memorial plate and \$2 to the J. E. Byrd memorial and \$3.50 general support fund.

Your continued interest and support is deeply appreciated.

Sincerely yours,  
W. G. Mize, Supt.  
Baptist Orphanage

Luther J. Holcomb, Nashville, Tennessee, has just closed a revival with the First Baptist Church, Gadsden, Ala. There were ninety additions to the church, with sixty of these coming by baptism. Mr. Holcomb is now engaged in a revival with the First Baptist Church, Florence, South Carolina. Dr. Walter R. Alexander is the pastor.

SUBSCRIBE TO THE BAPTIST RECORD

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CUTS AND BURNS  
AND MINOR BRUISES  
25c at your drug store.  
FOR COLDS—Use our Gray's (Nasal)  
Moss Drops. Small size 25c, large size 50c  
at your drugstore.

OUR INFLU  
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Thursday, May 18, 1939

# OUR INFLUENCE

H. C. Parker, Natalbany, La.

It was at the village of Baxterville in Lamar County just previous to the World War.

The principal of the school at that time was a Christian man whose influence will never die. Every morning in the assembly room he would take the Bible, read a portion of God's Word, then with bowed head would ask God's guidance through the day, and pray the Lord's blessings upon his pupils. Then on Sunday you would see him at church and Sunday school. Most every time he attended the weekly prayer meeting, often himself leading the service. Though I have not seen him in years, possibly others will read this article and recall those days. Would it be possible to blot out the influence of this good man? No but in after years in taking inventory blessings yet come because of right influence.

Oh how sad, how different, often we hear it remarked sometimes by our children talking about their school teachers how they dance, and smoke, and drink and too, I know it to be true that many schools are being turned into dance halls. Instead of having a Bible devotional each day, at the close of the school year they call for some preacher to come offer a prayer. (Question: Just here brother preachers, for what should we pray, or should we attempt to pray at all? Judge ye.) Let it be remembered that whether in the schoolroom, or in the store, the factory, the mill, in the fields, where'er it may be, we are influencing others. Is it uplifting, or destructive?

Now I have mentioned the school and the teacher mostly because the responsibility is so great, and none can pierce through the reality more than keen-eyed children.

One of my small children sat one night and told a Bible story that he had heard his father tell. Being astonished as to the accuracy with which he told it, I questioned him about his knowledge of the story. He said it was taught him by his school teacher. Surely the influence of that teacher will live on.

Only yesterday a man asked me if I thought it right for preachers to attend movies. He agreed with me when I informed him that I did not think they should attend because they are to teach others to abstain from every appearance of evil and to keep themselves unspotted from the world. In fact they cannot declare the truth of this scripture if they themselves are guilty. Some one is watching us; and the eyes of the Lord see us, beholding the evil and the good.

## EAST SIDE BAPTIST CHURCH, JACKSON

East Side Baptist Church ordained Mr. Douglas Izzard, Mr. E. Hedegood, and Mr. Sullivan Sunday night and set them apart for the office of deacons. Dr. D. M. Nelson, president of Mississippi College, delivered the charge, bringing out the responsibility, the duty and the uprightness of a deacon's life and conduct. Those assisting in the ordination service were Mr. E. C. Williams, Mr. F. E.

Foster, Mr. W. M. Montgomery, and Mr. J. M. Evans of First Church, Jackson; and Mr. E. Smith and Mr. E. Pace of East Side Baptist Church. The service was helpful and enlightening for all those present.

On Wednesday night, May 10, a very successful series of evangelistic services came to a close in the East Side Baptist Church, Jackson. Rev. Percy Ray of Myrtle, Miss., did the preaching and Mr. James Foster of Jackson had charge of the singing. The spiritual life of the congregation was deepened. Soul-stirring messages were delivered. There was plenty of good Gospel singing. We were challenged to do bigger and better things for the Lord.

Besides the spiritual results, there were 36 additions to the church, 17 of these additions were for baptism and 19 came by letter. We are praying to God that our work may continue to grow.—Frank Robbins, Pastor.

## REVIVAL MEETING

First Baptist Church, Columbus, Miss.

We have just closed one of the most satisfactory revival meetings we have ever had in our church. Dr. John H. Buchanan, Southside Baptist Church, Birmingham, Ala., conducted the meeting. Brother Jack Perkins, our own music director, the singing. There were an even fifty additions to the church—27 by baptism and 23 by letter.

Our people were more than delighted with the services of Dr. Buchanan. He is a great gospel preacher and pastor-evangelist—clear, forceful, scholarly, sound and practical in his presentation of the gospel message. We have not had a minister among us who impressed our people more profoundly and more helpfully than he. His ministry of twelve days here was from every standpoint entirely constructive.

He gave of his services generously, not confining them to the program of our local congregation. His statesman-like address before the civic clubs of our city deeply impressed our business and professional leaders, so much so indeed that he was asked to repeat the message before the student body and faculty of our great Mississippi State College for Women, where he received a most cordial and enthusiastic hearing.

Dr. Buchanan believes in and preaches in a most powerful manner the timeless gospel of the Son of God, giving evidence in almost every sentence that he utters that he is conscious of and is in no sense detached from the times in which we now live. He is a profound student of history and of modern trends, as well as of the Scriptures, and knows how to interpret and to apply the truths of Christianity in the light of the signs of our times. The gospel as he presents it is meant for the whole truth of life, and is abundantly able to save unto life's uttermost needs.

Our church is grateful to God and to Alabama Baptists for loaning us this great preacher for his brief but rich ministry here.

J. H. Franks.

## ALL SHALL BE WELL

Rom. 8:28

Cease my soul thy sad repining,  
All shall be well;  
Every cloud hath silvery lining,  
All shall be well.  
From His Word we courage borrow,  
Learn that He will bless our sorrow,  
Lead us on to bright tomorrow,  
All shall be well.

Heav'nly love our grief consoling,  
All shall be well;  
We are safe in Him abiding,  
All shall be well.  
Be not faithless but believing,  
All His grace and peace receiving,  
Neath His wings there's naught of grieving,  
All shall be well.

Trust in God, on Him relying,  
All shall be well;  
Wisdom from Him daily gaining,  
All shall be well.  
From His love there's naught to sever,  
All shall be well.  
He will not forsake thee ever,  
Thou art His, now and forever,  
All shall be well.

—Ernest O. Sellers,  
Baptist Bible Institute,  
New Orleans, La.

## GRIFFITH—JACKSON

It was our pleasure last week to have Rev. L. G. Sansing, of Mississippi College, to teach the book, "Outlines of Bible History," with an attendance of three hundred and fourteen people during the five nights. We spent a great week together in Bible study under the leadership of our most capable instructor. This concludes the twentieth book in the new Sunday school course, with five hundred sixty-seven certificates having been awarded.—Curtis Beard, General Superintendent.

Correction: In the Sunday school column last week the name Mrs. Ottis Magee appeared when it should have been Mrs. Ottis Smith.

There was a frantic call for a doctor. "Hurry over to our cottage, doctor, everybody here has something the matter with his eyes."

"It must be serious if you wake me up at this time of the night. What's the trouble? Do they see elephants and snakes and things?"

"No, sir, that's why I called. The room is full of them and I am the only one who can see them."

What time is it by your watch?  
Quarter to.  
Quarter to what?  
I don't know. Times got so bad I had to lay off one of the hands.

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FROM AGRICOLA TO KREOLE  
After four years of happy service as pastor at Agricola, Rev. S. E. Nix went to live on the field at Kreole where the work also greatly prospers.

Pictured above the Agricola Daily Vacation Bible School, Under the leadership of Pastor Nix and a faculty of local talent the school reached children of the whole community.

## THE CHARM OF HOME

No other place is half so dear  
As home when shadows fall;  
When evening's harbingers appear  
I hear its winsome call.

And nothing else can then charm me,  
Or stay me from my home;  
For there I feast on amity,  
And naught can make me roam.

For there I find such beautiful love—

It dims the jewelled skies. ———  
It is a gift from God above—  
A gift that satisfies.

—William James Robinson.

One morning a young clerk reported to his chief that he had lost the key of the safe containing important books and documents.

"But I gave you a duplicate key," said the chief. "You haven't lost that as well, I suppose?"

"Please, sir, I thought I might lose the duplicate, so I put it in the safe!"—Ex.

A popular society woman announced a "White Elephant Party." Every guest was to bring something that she could not find any use for yet too good to throw away. The party would have been a great success save for the unlooked-for development which broke it up.

Eleven of the nineteen women brought their husbands!—E. H.

"What is agriculture?" asked the teacher.

"Well," responded the pupil, "it's just about the same as farming—only in farming you do it."

### HEADACHE

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### CAPUDINE



## VITAL ESSENTIALS WORTH PRESERVING AND PERPETUATING

(Continued from Page 6)

The question is, shall we unite with those who are committed to certain matters that are contrary to the genius and fundamentals of our faith, contention for the principles of which has made Baptists the most powerful evangelical group in Christian history today, and who are growing more rapidly today, in the face of false union and compromising cooperation, faster than all the four next larger Christian groups in this country.

There are certain lines, deep as life, set out in our guide book, the Bible, across which we must not go. How far can we go with those who hold the sacramental idea in the ordinances, union of church and state, authoritative lordship in ecclesiasticism, rejecting the competency of the soul under God in all things religious, baptismal regeneration, salvation by works rather than by grace, the totalitarian in state and church, those who will close our churches and imprison our people and seek to placate us with a false form of union?

Wherever and whenever Baptists have compromised and sacrificed New Testament principles for any reason, they have lost because they weakened their base and forfeited the fortifying and multiplying favor of God. We must show the courtesy of our convictions, but not sell our convictions for courtesy or fellowship. We must re-feed and re-nourish the roots of loyalty, stand with united front against the encroachments of compromise, and raise up another generation who are willing to go to prison or burn at the fagot. It may be that another period of persecution is coming on us. The fact is, it's on now, and we may need other candidates for imprisonment and fagots and crosses of death, and we need to get ready for that day—not by bigotry and denominational pride, but by straight-forward, conscientious, brave convictions in the most gracious spirit of the Lord Jesus Christ.

My plea is for discrimination, conscience, conviction, courage, as well as for the most glorious Christian courtesy and loving fellowship. But we should found our union and our fellowship in the ground and rock foundations of the truth of the Lord Jesus Christ. Christ was no trimmer; Paul was no compromiser. They followed the plain, defined path through crucifixion and prisons, faced them and endured them. We can do no less!

We must re-teach and re-impress our doctrines and standards and implant courageous convictions in the hearts of our young people and establish the reasons for our loyalties, if we are to maintain our aggressiveness and power to win men and to build Christ's kingdom. Courageous, courteous loyalty to New Testament principles is an eternal essential to satisfactory, permanent and perpetual conquest in the way of Christ's will and way.

If salvation is by grace without works, if the Lordship of Christ is the only lordship in the New Testa-

ment, if democracy in church government is the only New Testament method, if immersion of a believer in water is the only baptism, if there is one Lord, one faith, one baptism, if the plain truth in the New Testament is that ordinances are ordinances and not sacraments with meritorious power in Christ's teaching of them, if the priesthood of all believers is the New Testament teaching, rather than apostolic succession of ecclesiastical over-lordships, if the individual Christian in religion has a full competency under God and all the rights under Christ, if the church is free from the state and if there should be no interference the one with the other, if spiritual evangelism under the Holy Spirit's guidance and power rather than social service is Christ's way of taking the world under His commission, then and only then Baptists are under a deathless obligation to follow Christ's way instead of taking a detour mapped by men.

You cannot make trees out of sap. The hardy oak to withstand storms must have heart-wood, a spineless Christian cannot be a heroic soldier, enduring character must have the rock of conviction and the cementing, constructive power of fundamentals and doctrinal hardihood. Baptists have a straight path mapped out for them, and the pattern the New Testament has made plain. God help our people to go only where Christ and the New Testament, with their fundamentals and doctrines and their cross-bought Christian spirit of love and courtesy, will carry them.

3. The doctrine of a free church in a free state and the competency of the soul in religion under God. The battle for the freedom of the soul and the liberty of conscience was never more raging nor the issue more imperiled than in this day. The doctrine of the separation of church and state is meeting its mightiest foes today—witness atheistic communism, totalitarian dictatorships, civil persecuting in many lands, the encroachment on the spirit of the Bill of Rights in proposals in the United States Congress and certain of the state capitals in the effort of certain church movements to secure taxes for church purposes. One-half of the wars of the ages past and troubles today are generated because of the violation of the doctrines for which Christ died in Jerusalem, for which Paul was beheaded in Rome, Bunyan suffered in Bedford, Roger Williams was banished from Massachusetts and our Baptist forefathers suffered in jails in Virginia, for which Baptist preachers are yet in jail in Central Europe and Jews are raped and robbed in many places on the earth, and other tragic and unspeakable cruelties are being suffered in many places.

There are many shackles that must be yet broken, many prisons yet opened and many enthroned over-lordships yet broken down before we will follow Christ's command, "Render unto Caesar the things that are Caesar's, and to God the things that are God's." We must reform our lines, re-build our loyalties, and make up our mind, if need be, we will go courageously

and with songs of victory to prison, before we will suffer and endure the things that are being brought on us by those who would take away the heritage of our people, in the amalgamation of church and state, the crucifixion of conscience and the right of every soul to full access to God in all things religious. This is the battle of evangelism and missions at the heart. The gospel must have an open road to the souls of men everywhere if Christ is to be the Redeemer of the world.

4. The efficiency of our local church and the democracy of associated churches to adequately supply the consecrated, trained men and women and stewardship money to build Christ's world-wide kingdom. Can we organize our Baptist polities, policies and forces under the New Testament example of church and denominational leadership sufficiently to take the world for Christ? Baptists believe that their New Testament churches, and their voluntary association of churches into a larger organization, without ecclesiastical over-lordship, fits the pattern of New Testament organization and is, on the basis of voluntariness of free, saved souls, the most effective of all organizations to accomplish the ends of Christ's command and kingdom. Their growth into the largest group of evangelical Christians in the world and their remarkable progress in the last few years goes to prove that this is so.

Where lies our supreme weakness? Not in evangelism, not in numbers, not in democracy of organization. Where, then? I think it is in the lack of intensity and organization for enlistment, training for service and stewardship of money. The following tragic figures must be changed. Some one has stated the following about Southern Baptists: 5% of us do not exist; 10% cannot be found; 25% never attend church; 50% never give; 90% never tithe; 90% never attend prayer meeting; 95% never win a soul. It takes twenty-three Baptists on an average of one year throughout the South to baptize one soul. The average of our per capita gifts is very humiliating in the face of what another denomination, many times smaller than we, is doing per capita. These shameful figures must be changed. We must put on and keep up perpetually an intensive, Southwide movement to enlist every member in all the life and activity of our churches and the world-wide kingdom, teaching them God's word, loyalty to His commands and brings them to the tithing basis, with free-will offerings, according to God's financial plan, that we may greatly enlarge our Cooperative Program, pay our debts, reinforce our seminaries, colleges and other institutions with adequate endowment, and multiply

our mission forces at home and abroad and equip with adequate facilities these missionaries in all lands. We have the numbers, the leadership, the organization, the promised power of God, the gospel, Christ and the Holy Spirit, and we are sinners and defaulters and worse unless we do it.

I trust the denomination in days ahead will continue to emphasize, and through a long, crusading period of years, put heavy emphasis upon soul winning, organizing, inspiring and training to do it. But along with it, I trust we will seek to reclaim, in the language of another, "the lost tribe of the house of Israel," bringing into active service in all the lines of life and labor our members, all of them, train our young, enlist all the areas of our denominational life, until we have an army with all the armament of the gospel going forward to conquer, and seek to take speedily this generation and the world for Christ.

We need more resurrection preachers, resurrection churches, a leadership for the local needs and for the world-wide needs impassioned with a blaze of evangelism and empowered with Pentecostal strength.

5. Another vital need we should preserve and perpetuate is the mastery of the evangelistic in the evangelical. It is not enough to be evangelical, either our preachers, our churches, our deacons, our teachers, our schools, our denomination all. We ought to major and master in a constructive, impassioned evangelism. There is where Christ put the emphasis. That's the explanation of the missionary triumphs of Paul and the apostolic group. Christ's commands, commission, His aim and essential purpose and program for His churches was to be evangelistic, heartfully and soulfully winning the lost all the time.

(Continued on Page 15)

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## VITAL ESSENTIALS WORTH PRESERVING AND PERPETUATING

(Continued from I

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Thursday, May 18, 1939

# ESSENTIALS WORTH PRESERVING AND PERPETUATING

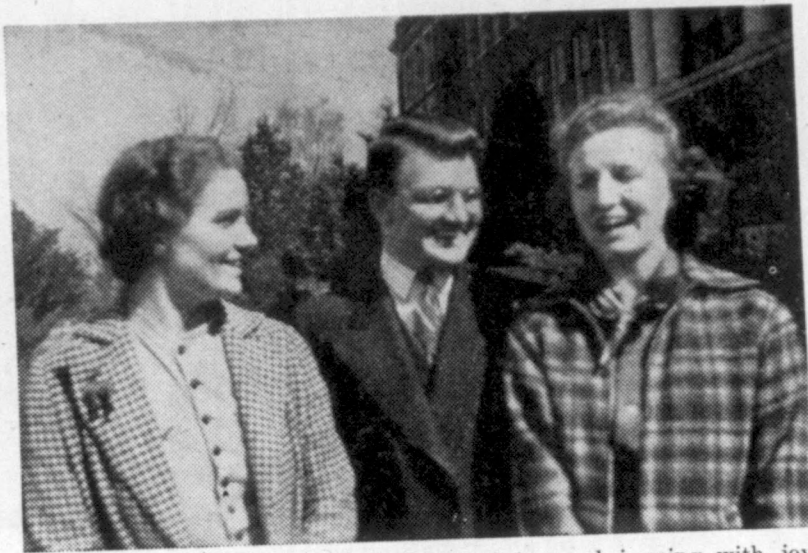
(Continued from Page 14)

merely pride themselves upon dignified evangelism. We need to men to Christ and not glory in a holy name. "The son of man is come to seek and to save that which was lost." Christ's first command to His disciples was, "Follow me and I will make you fishers of men." He made soul winning an emergency matter. He lived and died in the face of the fact that He did He must do now because "the night cometh when no man can work." Paul said, "I am ready to do all things to all men that by some means I might save some." Paul and Christ were great teachers and preachers, but they were great winners. They made and preached the doctrines, fundamental and rock-ribbed, for the purpose of evangelism. They practiced evangelism—church evangelism, teaching evangelism, domestic, personal, outdoor, in-door, highway, outside, all-side, pressing evangelism. So fight we!

Our evangelism must not be merely a campaign. It must be a perpetual crusade if we override the needs of the world and win lost men everywhere to Christ.

And in connection with this, and as a part of it, we must give great emphasis and perpetuity to the doctrine of the presence and necessity of the presence of the supernatural power of the Holy Spirit in our evangelism and church work. We must go back to Pentecost and learn the emergencies of Pentecost. We must learn that it was Christ's church that He used as the center of that mighty movement. We must learn that they had extraordinary praying, remarkable preaching, built right on the cross and the empty tomb, unusual personal work, every man had the flame of the power on his head and heart and was a personal soul winner. And after Pentecost they went afield everywhere—into the desert roads, through the hearts of the cities and the country sides, and tackled hard and difficult men—the Nicodemuses and the scarlet women at the wells, the lying thieves on the cross—and majored in great, outdoor evangelism. We must learn that their spiritual compassion was as deep as the meaning of Christ's death and as agonizing as His Gethsemane experience and had their souls in it; like Paul when he said, "I warned every man night and day for three years with tears and supplications." Their passion was extraordinary and their power was from heaven. You can't think of Pentecost without thinking of extraordinary power, and if we are to repeat and perpetuate Pentecost we must rely on the Holy Spirit of God. He was the Father's gift to Christ and Christ's gift to us, to convince sinners of sin, of righteousness and of judgment. And He is our promised power today.

Baptists need to get out of functioning in their own circles, out into the great open places, down into the hard and difficult places in the power of the Divine Spirit. My prayer, my program for this



Blue Mountain, Miss., May 11.—The Brimms, brimming with joy at a recent reunion at Blue Mountain College, where the brother visited his two sisters who are students there.

Left to right: Lois Brimm, newly elected president of the Baptist Student Union; Hugh Brimm, former state president of the Baptist Student Union, graduate of Mississippi College, and former associate pastor of the Calvary Baptist Church of Jackson; Marion Brimm, who has been active in summer student revivals and in daily vacation Bible school work.

great group of loyal disciples for Jesus Christ is to go forward, hot-hearted, rock-ribbed, in the doctrines, loyal in the fundamentals, under the leadership of Christ, with the gospel in their hearts and hands, lost souls like the weight of a world on their hearts, and the enduring power of the Divine Spirit upon their lives, to hasten the day when men everywhere shall love and follow the Lord Jesus Christ all the way to the fullness and completeness of His will.

## A SISTER'S APPEAL

By Louis J. Bristow, Superintendent

Following is a copy of a letter received by the Southern Baptist Hospital from a good woman in Alabama, with identifying names omitted:

"I take the ALABAMA BAPTIST and in every issue I see of your charity work. We have a brother who was operated on for rupture last summer. The wound has never grown back together, and he can hardly hope to live through the summer unless he can get into a hos-

pital. The doctor says if he could stay in a hospital a year he might be cured: but he is not able to pay the cost. He has owned property but his long sickness has used it all up. He has five children, the oldest being a boy in high school. Our father has some land, but no money. He is old and has to hire his work done. A son died last year; and father has to care for a daughter-in-law. There is also a grown daughter who is afflicted with epilepsy. It is hard to get on.

"My brother's father-in-law is a small farmer and is getting old and has his hands full. But brother's family can live out there if brother can get in the hospital.

"Please sincerely think over this . . . and maybe sometime some of us may be able to contribute something to the hospital."

A pathetic letter that: but not more so than others which are received almost daily. I am wondering whether there is a person, or a men's class, or a church, or a woman's society, which would undertake to bear the expenses of this Christian brother: or a part there-

of. "And let us not be weary in well doing: for in due season we shall reap, if we faint not. As we have therefore opportunity let us do good unto all, especially unto them who are of the household of faith." That was Paul's idea of Christian fellowship as expressed in Galatians 6:9f. Name will be given upon request.  
New Orleans.

## BUILDER OF DREAMS THE LIFE OF ROBERT EDWARD CHAMBERS

By Christine Coffee Chambers  
and Ruth Carver Gardner

Mrs. Chambers, assisted by Mrs. Gardner, has presented here an intimate and personal biography. Robert E. Chambers stood for a well rounded work as a missionary, and his work was outstanding as originator and developer of the China Baptist Publication Society.

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## THE LIGHTS AND SHADOWS OF LIFE

By Oscar R. Mangum

Brief messages, prepared from week-to-week in a busy city pastorate, and sent out with the hope that in the quiet time they may bring a measure of comfort and cheer to the weary in heart. It will bring courage in that never-ending battle for the realization of the purpose of God.

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## THE LAST TRUMPET

Rev. H. V. Andrews

Apart from the book of the Revelation, the word "trumpet" appears but three times in the New Testament, in connection with the second coming of Christ; once in the teachings of Christ and twice in the writings of Paul. These statements, together with the material found in the Revelation, provide a very interesting and profitable topic for study. We believe the Bible to be a harmonious unit on all subjects revealed therein. The Old Testament is unfolded in the New; the teachings of the Gospels are amplified in the epistles, and the Apocalypse completes the picture, without a break in the harmony and continuity.

From the prophetic discourse recorded in Matthew twenty-four, where the word "trumpet" occurs, we quote the following, "He shall send his angels with a great sound of a trumpet, and they shall gather his elect from the four winds, from one end of heaven to the other." The time of this event is made plain in the verses preceding: "Immediately after the tribulation of those days the sun shall be darkened, the moon shall not give her light and the powers of the heavens shall be shaken, and then shall appear the sign of the Son of Man in the heavens, and then shall all tribes of the earth mourn." These details should be carefully studied, for they must fit in the picture. The gathering of the elect shall immediately follow these phenomenal events in the heavens, and the coming of the Son of Man in the clouds of heaven.

Let us consider now the statement of Paul, and see how they fit into the picture painted by Jesus. His first mention of the trumpet is found in I Cor. 15:52. "In a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." This statement, found in the resurrection chapter, has to do with the resurrection and its nature. This raising of the sleeping saints and the changing of living believers, is to take place in the smallest period of time, in a moment; and shall occur at the sounding of the last trumpet; for the trumpet shall sound, and the dead shall be raised. No mention is made here of another trumpet; but we know that there cannot be a last without a first, and there can be none following the last. What takes place at the last trumpet is given in these few words, "The dead shall be raised incorruptible, and we shall be changed," and relates to the two groups of believers, the dead and the living. The Revelation, with its wonderful unfolding of the events of the last day, was not written till after Paul's death, yet at this early date Paul knew something about trumpets, as his reference to the last trumpet indicates. Moreover, the Holy Spirit who inspired the writing, knew of the trumpets of the future, and made no mistake when connecting the last trumpet with the resurrection of believers. We who believe in a divinely inspired Bible must accept this

statement as it stands. If there is to be a trumpet following this, then this is not the last. If this does not harmonize with the statement quoted from Matthew, and with what shall follow, then there is a mistake somewhere.

Paul's second reference to the trumpet is found in I Thes. 4:16. "The Lord himself shall descend from heaven with a shout, with the voice of the archangel and the trump of God: and the dead in Christ shall rise first." This is in perfect agreement with his first statement, though some additions have been made. It connects the trumpet with the resurrection of the dead in Christ, and calls it the trump of God. With it is the shout of the descending Lord, the shout of the Victor who strikes His final blow at death and the grave; the shout of the Bridegroom who comes to take His bride for whom He has long waited. A third sound is heard, the voice of the archangel, in all probability that of Gabriel, who was so closely connected with the first advent. His words are not recorded here, but may be the words spoken by the unnamed voices heard in heaven after the sounding of the seventh trumpet. These three sounds, we can easily believe, shall be heard to the earth's remotest bounds. We now see that the two statements of Paul are in harmony with the statement made by Jesus, where the trumpet sound is immediately connected with the gathering of God's elect.

We now turn to Rev. 11:15-18, where we have the record of the sounding of the seventh trumpet, the last of the series. Following the sounding of this trumpet are heard voices in heaven, which announce "the kingdom of this world is become the kingdom of our Lord and his Christ; and he shall reign forever." Then the twenty-four elders join in a wonderful song ascribing praise and glory to Christ thus, "We give thee thanks, O Lord, God Almighty, because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath has come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the

saints, and to them that fear thy name, the small and the great." The additions given here relate first, to the kingdom of this world and its new Ruler. Following this is the song of the elders, fixing the time as that of judging the dead, who are to be raised at this time. These dead can be none other than the dead in Christ; for the rest of the dead shall not live again till the thousand years are ended. The next clause makes the time element more certain; it is the time of giving reward to the servants of Christ, and to His people in general, to all who fear His name. Again we find the harmony complete, as we should expect; without straining of meaning. This seventh trumpet, like the others mentioned, is followed by the raising of the dead, and the giving to them of their rewards, as they stand before His judgment seat.

Let us now classify our findings, and thereby make them more forceful and more easily absorbed. The first reference describes the trumpet simply as having a great sound. In the fourth it is the last of the series of seven. There is no disagreement here.

The sound of the trumpet is first described as great, and is carried by the four winds to the four corners of the earth, and is heard by the elect of God, both the living and the dead. Through the radio the human voice can be heard the world around in a very small space of time, and millions of men can hear at the same moment. How much more shall this be true when heaven's loud speaker sounds forth. At the sound of the last trumpet, mentioned by Paul, the dead hear and come forth, as is implied in the first reference; for the gathering of the elect implies a resurrection. In the third case the trumpet sound is accompanied by the shout of the coming Lord and the voice of the archangel, and is followed by the resurrection of the dead in Christ, and the transforming of the living believers. The sound of the seventh stirs the host of heaven to declare that the time is come when the kingdom of this world shall be given to Christ and His church; and for the judging and rewarding of the servants of Christ, whose resurrection is clearly implied. Here

too we find full agreement.

A review of the time element reveals the same marvelous accord. In the first case the sounding of the trumpet follows "immediately after the tribulation of those days," and immediately precedes the gathering together of the elect of God, from one end of heaven to the other. In the second case the sounding is that of the last trumpet, at the time of the raising of the dead in Christ, and the translating of those who are alive and remain unto His coming, and is to take place in the twinkling of an eye. In the third reference the additional information fixes the time more certainly. It is the time when the Lord Himself descends accompanied by the archangel, and is followed by the raising of the dead in Christ, and the changing of the living saints, and the catching up of these two groups to meet the Lord. The time in the fourth case is the time of the seventh trumpet, the last, the time of the end, when "the mystery of God shall be finished," the last day, when the government of this world shall pass to the shoulders of Him who comes as King of kings, the time of judging and rewarding the servants of Christ.

It is not necessary to list the events connected with the sounding of the trumpets, for they have been given in the time element. The resurrection and gathering together of the elect is the great event in each of the four passages under consideration. To separate the sounding of this trumpet from the resurrection of the dead in Christ, or to fix the date as being other than what is clearly revealed, is to invite confusion, and break the divine harmony seen throughout.

—BR—  
Young Bride: "My husband promised me a surprise if I would learn to cook, so I took lessons."  
Friend: "What was the surprise?"  
Young Bride: "He fired the cook."

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## KREOLE

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